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GENEALOGY COLLECTION

THE PLACE-NAMES OF SOMERSET.

KING ALFRED.

THE PLACE-NAMES OF SOMERSET.

BY

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Prefaces, etc.

WITH MAP AND ILLUSTRATIONS.

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Utinam tam facile vera invenire possem quam falsa convincere.—
CICERO.

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PREFACE.

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THE following pages appeared originally in the form of articles in the *Bristol Times and Mirror*. The author tenders his thanks to the Editors of that journal for their unvarying courtesy. The articles have undergone considerable revision and re-arrangement. It is too much to hope that nothing is left, which, while suitable for their original purpose, is less so when thrown into book form. Obviously, the articles were not intended to be mere collections of etymological details, but to give such account of the names of places in the county of Somerset as might excite the interest, not merely of the archeologist, but of that baffling and mysterious person, "the general reader." The examination need not on that account be unscientific.

I am not so optimistic as to suppose that I have escaped error or said the last word. Nor do I claim to have made no omissions, or subjected every name found in the county to examination. There are doubtless many local names of which I have never heard, and many more obsolete, the examination of which would require another book of the same size. I may claim that there is no book on *Somerset Place Names* yet published that contains so many. The two or three books and articles that do exist may be found mentioned in the foot-notes. The work has occupied my attention, while other work has been passed through the press, for some years, since the first of the articles appeared in the journal mentioned on August 22nd, 1905, and I can only say : "The labour we delight in physics pain," for the trouble involved has not been inconsiderable.

The method pursued will be best realised by reading the book. I am reminded of the kind words of one of many correspondents—to all whom I hereby tender my thanks—who says : " I have found your articles of great interest from the light they throw on the origins of personal names." Indeed, personal names have often enough been treated in the slight, haphazard way from which place-names have suffered. Another interested and valued correspondent is mentioned in the foot-notes, the Rev. L. Wilkinson, of Westbury-on-Severn, whom I thank. It has been my object to discuss the names, especially the more doubtful ones, and to give the various interpretations that have been suggested. It will be found that Saxon personal names play a great part, and that compound Saxon names afford the clue to place-names that are otherwise baffling. I refer the severe critic, if one arises, to the motto on the title page. Fortunately the interest in such studies is increasing.

JAMES S. HILL.

Stowey *juxta* Clutton,
                Christmas, 1913.

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ILLUSTRATIONS.

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The Illustrations are from pen and ink illustrations of
Somerset, by THOMAS SAMPSON, ESQ., an old Somerset
man, now of London, who most kindly placed them at the
Author's disposal.

The Place-Names of Somerset.

CHAPTER I.

Place-Names Derived from some River Names.

WHYTE MELVILLE in one of his novels calls the county "Sweet Somerset." It deserves the adjective. It is appropriately descriptive of most of the quiet pastoral scenery of the county. It is also a suitable epithet to apply to much else that belongs to it, and is not altogether inapt when dealing with a subject which is to many repulsive, and only dry philological, while it is to many others interesting as opening up unexpected vistas of history. Much that is attractive lies among words and phrases of forgotten origin until the wand of the philogogist, or the touch of the archæologist wakes up the slumberer.

When glancing over a list of the names of the towns, villages, hamlets, and tythings of the county, a novelist in search of a romantic name for his story, or one suggestive of an idyll, or even a name for a love story of the simple and non-problematic sort, ending in the most approved fashion in a happy sound of marriage bells, could not do better than examine this list of names, and choose according to fancy and requirement. The numerous double names, of which I have counted something like one hundred and thirty-four, and which are usually taken as family names, added to the original appellation, or in some cases doubled, seem to have a halo of story almost naturally clinging to them. A reader of English history will easily recall to his memory scenes in English history associated with some of those names, and picture to himself the belted knights and brocaded dames whose glory has passed away—

> "The knight's bones are dust,
> And his good sword rust;
> His soul is with the saints I trust."[1]

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[1] Coleridge : *The Knight's Tomb.*

The geologist discovers in a fossil bone a creature (which his deft pencil can draw) typical of a whole fauna of a bygone period of terrestrial history; and the etymologist, by the examination of a solitary word, calls up a whole epoch of busy life that has long passed away. The characteristic history of a county is embedded in its names. In many counties, as that of Worcestershire, the place-names would appear to have been predominantly Saxon; in Somerset, on the other hand, there are many traceable to Celtic elements, with nevertheless a far larger number than might have been initially expected of Saxon and other racial names, as will appear in subsequent chapters. The Celtic names reveal the historic fact that the original British inhabitants of this land of England were driven westward by the ruthless horde of invading Saxons, whose descendants are found in the names of persons whose *cognomina* are as common in Saxony to-day as in England. An interested observer may find Celtic personal types as well as Celtic names in this land of summer pastures.

It is curious that the name of the county itself presents a problem on which, as in many other names, it is not possible to speak with absolute certainty. The late Professor Freeman says Somerset is just *Regia Aestiva*, and so it is translated in Latin documents. Professor Rhys, the well-known Celtic scholar, of Jesus College, Oxford, asserts that the present-day Welsh name for the county is *Gwylad yr Haf*, the land of summer. Somerset is, according to this, just a translation of the poetical Belgic-Britons' (it is said) name, and means "The land of summer."[1] Others prefer other derivations; Somer-saetas, the seat of the tribal Somers. This is the solution we prefer. "Sumer" is an ancient name, going back to the 8th Century. It is found in compounds spread through all the county, as Sumerlida. Sumarlith is a name on an old dial. The name as a personal name survives in Somers, and in such place-names as Sumer-ton. It has also been contended that "hav" is a contraction of *havren*, the Celtic form of Severn; "tu" is the root of Avon, a river; and consequently the translation of *gwlad-yr-hav* (that is, of

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[1] Musgrave's *Antiquities of the Belgic-Britons.*

gwlad-yr-havren) is " the land of the Severn."[1]   This is only
an example of the difficulties which surround the subject of
place-names.   And this obviously gives room for such variety
of fancy on doubtful cases in which it is possible for everyone
to have " a doctrine " and everyone " a psalm."

The subject, as a whole, has never received the attention
it merits.   A thorough examination of the various names of
towns, villages, and hamlets collected into one volume may
well afford much food for reflection, and be a useful source of
historical material.   In carrying out such a work, the various
spellings of the names in ancient documents, parish registers,
wills, and law suits of the past are not without significance,
and sometimes convey useful hints of the direction in which
search is to be made for the origin of the name.   Not without
importance, as, indeed, is generally recognised by the
archæologist, is the pronunciation of the name by the natives,
as it has been handed down from sire to son, through gener-
ations of unsophisticated rustics.   The persons who have,
unfortunately for this purpose, learnt to read and write are
of no use in this curious quest.   Many local pronunciations
esteemed vulgar are in reality survivals of the more correct
etymological origin of the word.   The name *Stowey* is an
example.   It is called *Sta-wy*, and this goes back to an original
Stal-wei, as will hereafter be mentioned.

Some of those place-names which, as above indicated,
history would teach us to expect have their origin in Celtic
elements, have undergone extraordinary transformations,
appearing in extremely-disguised forms.   Especially may the
student expect to find remains of Celtic history in regard to
river names and the appellations of towns and villages on
their banks, in the notices of which it may be a useful caution
to say no infallibility is here claimed.

A common name, for example, contains the element
" camel."   The Welsh Dictionary tells us that modern
Welsh for trench, ditch, or canal is camlas.   In Glamorgan-
shire is Aber-Camlas.   " Cam " is in numerous river names
in England, Scotland, and the Continent, an element meaning

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[1] *Proceedings of Somerset Archæological Society*, vol. v., 1854.

bent or crooked.[1]   And so we have "the Cam" and the
"Camel." Accordingly, we have the names Abbot's Camel,
Queen's Camel, Cameley, Camerton, which is found in
ancient documents spelt Camelarton, and has thus undergone
shortening, as men in all ages have been afraid of words which
were too great a mouthful. The name serves to illustrate the
importance of going back in the quest to the earliest spellings,
and tracking the name down through successive centuries. At
least as far as the sixteenth, when there are many vagaries.
It is tempting to class Camer-ton with those originating in
Cam and Camel.   In reality it is a personal name, Gamal-
here.   We read, "The Church itself holds Camalar."   It
has been suggested that camel is derived from cymle, a
common field for cattle; or from cinmael, a retreat; but
remembering the influence which streams and rivers have on
names of places, the one assigned appears the most likely.[2]

Chew is well known. The various names with this prefix
can easily be recalled by the lover of Somerset in such well-
known places as Chewton-Mendip, Chew Magna, and Chew
Stoke. *Chew Magna* is a double name, but the appelative is
not ancient. In Domesday Book it is called simply *Chiu*.
In many documents we find that the Bishops of Wells signed
them at Chiu, and this spelling is frequent in subsequent
centuries, as here was an Episcopal palace. "At Chiu, April,
1230," is a specimen, where the Bishop published "An indul-
gence" of thirty days. The stream rises at Chewton Mendip,
and falls into the Avon at Chewton Keynsham, and Chew
Stoke and Chew Magna are on its banks. Chew is the name
of the river. There is a Chew on a river bank in Brittany.
In Hampshire is Chewton Glen,[3] down which goes a forest
stream, and up which rushes the sea. Clearly it is a river
name, whatever its derivation. A Celtic derivation is given
"Tiau," a river. This we cannot track. We are inclined

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[1] There are two Camels, one rising at Camely and joining the Avon near
Freshford, another rising near Maperton and joining the Yeo on which
are East and West Camel.   Camerton is in a deep valley 2½ miles
from Radstock.

[2] For other examples of the occurrence of Cam, see Blackie's *Dictionary of
Place Names*, Murray, 1887, and on the name Cammel compare what is
further said—*see Index*.

[3] *The New Forest: Its History and its Scenery*, by J. R. Wise (Gibbings and
Co., 1895).

to regard it as Scandinavian : " Tiw " was the god of war. Rivers were deified. The name *Magna* as a distinction first appears in documents towards the end of the 16th century. The first we have noted is in a will in 1581. Before that it was invariably Chew only. A little earlier than this we find the name Chew Stoke, which previously is Stoke-in-Chew. Chew Magna was, however, known as Bishop's Chew. The name Chew Bishops occurs in a map dated 1680. " Following right over Dundry, we come to Chew Bishop " is in a collection of maps of itineraries by the " cosmographer " to Charles II.[1] The name was left to the hamlet of Chew Sutton, called Bishop's Sutton, to distinguish it from another hamlet of some acreage Knight-Sutton, now called Knighton Sutton or Sutton Militis. Chew Stoke also was known as Chew Militis. Chew Magna was episcopal property in Saxon times, held by Gisa, the last Saxon bishop. Thus it reminds us, as part of the civil parish, Bishop Sutton, still does, as well as other names with the addition of Bishop or Episcopi, of the period when the Bishop of Bath and Wells held very many manors and estates in the county, and was a great magnate and landlord. Chew Stoke exhibits a double appellation. The well-known Saxon word " stoke," a stockaded place, is added to the original name of the stream.

Of river names giving their appellation to places, *Bruton* is another clear example. Briweton is the spelling of the Domesday Book. In the Lincoln's Inn Bath Chartulary, it is in 1299 Briytonia. The Prior of Bath apportioned the Church of Westbury to the Monastery of the Blessed Mary of Brytonia. It is Briyeton in the early 14th century. This seems to be the " Town on the Brue." The persistent spellings, and the modern form, are in favour of this. The town has a street, Quaverlake Street, which is an indication of the physical characteristics of the place as it once was. It is derived from Brw, swift. *Yr afon Briw* means " The swift river." North and South Briweton are on its banks.

Ean is often said to be a Celtic root connected with water. It is this root that some discover in Win-ford, Winsford, Winscombe, Wincanton, and Winsham. Win-ford, Winsford, and Winscombe are, as we shall see later, forms

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[1] *Roads of England*, by John Ogilbie, 1698.

of common personal names. It is true that we have the etymological Saxon compound "winsome," which means, when applied to a damsel, pretty much the same as Sidney's "O, most kiss-worthy face," in one of his poems. Win-some, having or exhibiting qualities worthy to be won; thus Winsham would be the "pretty village." This derivation, given by some, seems somewhat too fanciful, especially as it is an element appearing in several names of places, all of which may not be divinely fair. In Domesday Book, *Wincanton* is spelt Win-cale-tone. Now, Cale is a river name. In Domesday Book the name is spelt Wincalle-ton. In 1374 it is Wyngcaultone, and in the early 14th century we have Wynghalton. Under these names, the Rectory is connected with the Priory of Stavordale. It is built on the declivity of a hill. An interpretation given is that it was anciently Wyndcal-ton, that is, "the town on the bend of the stream" called the Cale. In Kemble's *Codex Diplomaticus*[1] two streams are mentioned describing boundaries of an estate granted in A.D. 965 to Shaftesbury Abbey, called the Wincawel and the Cawel. In Bishop Drokinford's Register[2] we read of the Vicar de Wyncaulton. Cawell, Cale, as a river name, is not easily derivable. There is a river Cale in Dorset, and this, with the two Lyddons, or Liddons, are tributaries of the Stur. Stur is recognised as a tribal name. The earliest Icelandic author is named Snorri Sturluson.[3] The rivers receive their names often enough from the tribes along their banks. Cale may thus be a tribal name. The words Caol and Cael are Gadhelic, meaning a strait, and as an adjective, narrow. If win is for ean, water, the meaning of Wincawel would be the "narrow stream." It is very possible, however, that this place-name is Saxon, and is the personal name Wincild. The modern modern name would be Winchild; but we have not met with any owner of such a cognomen. It is far from likely that "win" is connected with water, stream, or river. And here it may be observed that "ton" must not be hastily concluded to be invariably the Saxon ton, a town, as sometimes it is clearly a softening of the word dun, dune, which is dwn, a hill or down.

[1]Vol iii. p. 455. [2]Page 289. [3]*Origin of the Anglo-Saxon Race*, T. W. Shore, London : Elliot Stock.

There are other names that have their etymological roots in the numerous words for stream, brook, dike, river. Everybody knows that "afon" is Welsh for a river, but it does not stand alone. Descriptive words of this sort abound in all languages.

How deep the influence of the Celt was in more than one country may be seen by observing that the people of this nationality or race who lived upon German soil left their impress upon the names of its rivers and streams, as we have seen they did to some extent in the arcadia of the west of England. It is a misfortune that our knowledge of Celtic is extremely deficient. Our German cousins have a journal devoted to this pursuit, "Archiv für Celtische Lexicographie," in which the subject is (to translate a favourite word) "belaboured," and we may hope in time to feel more secure in the derivation of words, especially names of places clearly Celtic. The Celt was not a husbandman so much as his Saxon successor. He is therefore less strongly represented in the topographical indication of mountains and hills by affixing names, and less still on farms and lands. In Germany are such well-known river names as that of the Danube (Donau), Rhine—which has its analogue in a Somerset and West Country term for a dividing stream (rhin, rine)—the Main, and the Isar. We are searching for the like characteristic Celtic stamp in the Somerset rivers and stream names, some examples of which have already been given.

The *Tone*, on which stands Taunton, is clearly a river name and is widespread. Tain is Celtic, as found in Tyneham in Dorset, Tynmouth in the North, and Teignmouth in the South. It appears also in the shape Tham-es, in which the final syllable is derived from Celtic "uis-ge," water. Tam is in Tamar (Devon), Tamer, Teane, and the cognate Taw, in Taw, Devon and Glamorganshire, Tawey, Tavey, Tay, Tees. The Ta is a loch in Wexford, and the Tay in Perth and Waterford. There are the Tavy in Devon, and the Taf in Wales. In Domesday Book, and long after, Taunton is spelt Tantona. We have not found *Tam*-tona. The root meaning is said to be "quiet." With the "m" sound it is taken over into Anglo-Saxon. There seems no adequate

reason and no evidence for deriving the town name from Tangwn-ton, a British hermit, who, according to Rees[1] once lived there. If so, then the Tone derives its name from a saint. It is just as likely that Thane-ton is its origin, or Tan, Dana, an owner's name. Remembering the widespread occurrence of the river-name, this origin will appear to most readers the most likely. Both Tayn-ton in Gloucestershire and Teign in Teignton have been derived from Celtic *tan*, "the sacred fire." Don in the river name, the Don in England and Russia, the Danube, and Doon in Scotland are river names—said to mean "dark," and the Tone would mean the dark river.[2]

The Isle is a river name, and has on its banks Ilton, Ile Brewers, Ile Abbots, and Ilminster. Ilton, as we may see, is a name which has another origin. It is by no means to be taken for granted, without further search, that the derivation which seems the most likely at the first blush is the actual derivation. Ile Brewers, as a double name, will receive further notice. Il-minster is clearly the Church on the Ile. It must be remembered that a "minster" was not necessarily that which we understand by the name. Isel is the name of a river in the Tyrol, and Iselen, Isla, are names of meadows, low-lying and damp, on the Rhine. The name occurs in Switzerland. The Ise is a tributary of the Aller, near Lüneberg. Isental is a valley on the Winer See. Iser is a tributary of the Elbe. The name is thus very widespread as a name for streams and water-meadows.[3] Isaac Taylor[4] gives some mixed-up illustrations of the force of "Is." The Ivel, for instance, is of different origin, and when he states that Ischalis was the ancient name of the Ivel, he is relying upon a conjecture of Archæologists that this place Ivelchester, called Ilchester, is the Iscalis of Antoninus and a Roman station. This name is ancient, however, and there is an Ichl by Innsbruck which is probably the same name. All we can safely say is that is, ess, perhaps Esk and asc, or Ax as in Axbridge and Axminster, is a most ancient root with cog-

[1] *Lives of Cambro-British Saints.* [2] *Quantocks and its Places and Names*, S.A.S.P., vol. xlvi. [3] *Ortsnamen and Sprachwissenschaft, Ursprache and Begriffs-entwicklung*—Täuber. [4] *Words and Places.*

nates differently spelt and variously shaped in different languages of Great Britain and on the Continent. What is the Usk but the Uis-ge or Wisge?

The river name Ivel has a different origin, as the names of the towns *Yeovil* and *Yeovilton* indicate. The Ivel is called also the Yeo. So, then, it has been said Yeo-vil is the ville on the Yeo. Yeovil, it is declared[1] is simply a form of the British name of the river itself. In fact, it is a combination of the two names Yeo-Ivel, easily shortened to its present form. This is ingenious. It is clear that Ivel is the name of the river anciently, and not Yeo. Ivel is probably the Celtic and Yeo the Anglo-Saxon name. What we do find is that Ivel is in fact a form of the name Gifla, spelt Givela in Domesday Book. There is a manor " In Givela." It is clear enough that as this is pronounced Yifla and Yivella the difficulty here is that Gifla is not, or barely, known as a personal name.[2] Ivel is spelt Evil, and Gefla is just as good a spelling. The vowel ending is a Norman trick, and so the name is Gevl, which might be a scarcely recognisable form of Gefwulf, which is a known name. Yeovil is thus Gevl or Yevl, and Yeovilton is the town of Gevl, or Gifwulf if the conjecture is correct.

The spellings vary but preserve a type. Domesday Book : Givela, Ivel or Ivla, Yevill, Evill, Evyll, Yeavill, Yeull, Ivele, and others.[3]

The meaning of the river name " Yeo " is not doubtful. Ea and yea and yeo are clearly cognate with wy, wye, water. From this are derived Yea-don in Yorkshire, and other widespread names. Ea is the old high German Auua, Gothic Ahva, and in the Latin form *Aqua,* and denotes a running body of water in particular. Proper names present a form of the word which is at once more ancient and more closely

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[1]Pulman on *Local Nomenclature.* [2]Leo, *Anglo-Saxon Names,* quotes Kemble's *Codex Diplomaticus* ii. 114, for the form Gifle, and Leo gives Gifheal as the name of the " hall of the nobles," p. 80. [3]Skeat, *Cambridge Antiquarian Society*, No. xxxvi., has precisely the same difficulty with the Bedfordshire Place-Name Yielden or Yelden. Now this was anciently spelt Giveldene. This is from A.-S. Gifel, and this Skeat considers to be a river name, the same as the form (Celtic) Ivel. This is the solution at which I arrived, and there are Northill and Southill in the same county in which Ill is the old name of the stream Ivel. These are spelt Norgivel. Ilchester is Yevel (Gifel)-chestre in Monastic Annals. Gifla is thus the Saxon form of the river-name Ivel.

approximating to the Gothic and Latin, such as ao, oea, oeia, aeg, and eah, as *e.g.*, the Medway is the Meodowaeg. The names of a whole series of rivers have this one element. Ea, too, signifies the bed of a river. Limin-ea is a small river in Kent. *Shep-ea,* called the *Sheppey,* is the Somerset stream that runs in the Shepton Mallet district through Dinder. If Shep-ton means the Sheep-town, then Sheppey ought to mean the Sheep-river. It is more likely the tribal or personal name *Sceaf-ea. Scipe-ea* is a dialectical form. And as *Yatton* is spelt in Domesday Book *Ya-tuna* or *Ea-tona,* in spite of the usual derivation, elsewhere given, and as a Yeo is in the marsh hard by, *Yatton* may be Yeo-ton. We cannot think that it is the origin of Yatton in Somerset to derive it from Eata, a Saxon Bishop of Lindisfarne, of the seventh century, though this is given for Yatton in Herefordshire, Yates-burh in Wiltshire, Yatten-den in Berkshire. Yatton is mentioned again later on.

It is hard to say that a unique river name is never found. A name of a river may be unique, and then we must look to the locality for solution. *Yr afon Ffrwm* is said to mean the river of rank vegetation, which the angler soon discovers. Ffram is also said to mean fair, but the meaning given below seems most likely. The town-name is a form of " Ffram." There is a Herefordshire Frome, and the place-name of Canon Frome arises, situate a few miles from Ledbury. The resemblance of some place-names in this county to those of Somerset is, perhaps, worth noting. It has a Burrington. The Herefordshire Frome flows through Bishops Frome, and there is also Halmond Frome. Its Ea-ton on the Wye is much like Ya-ton in one of the earlier spellings. *Frome* is on the river which now bears that name. It, too, has a Celtic origin. A Welsh dictionary of to-day has the word ffraw and ffreuan, frua, torrent, gush. Ffrau is rippling. To this root is traced the name of the river Frome, on which the town stands. Analogy is sometimes a safe guide, and by this principle it is said that by the analogy of Axminster and Ilminster, Frome should be Frominster. From this to Fromster, and then to Frome, by the well-known process of word-clipping, presents nothing startling. The conjecture is needless.

The *Alum*, or *Alham*, rising in West Cranmore, is usually said to give its name to Alham, Alhampton, Alford. This latter name is spelt in Domesday, Aldedeford. *Alhampton* is in Domesday Alentona, *i.e.*, Alwine-ton. The river name must be called from the locality rather than the reverse. There is a word " alm " which means mountain pasture. It is not easy to find any explanation of alum ór alham as a known river name. The mere shortening is not surprising. The designation is personal. It is paralleled by *Ansford*, which is given in Domesday Book as Almundes-ford, a ford over the Brue. It will be seen hereafter how large a part is played by Saxon personal names in designations of fords, and that sometimes the whole name is a corruption. Alum is the name of a stream which joins the Dee near Chester.

Wring is the same as rhin, or hrin, or rhein, an open cut or drain. Hence, it is thought Wring-ton is the " town on the Wring," or rhin. The Domesday spelling gives colour to this explanation. It is spelt Werintona. This is explicable. The vowel is the Norman orthographic vowel, and their methods of spelling avoid two concurrent consonants " n " and " t." Thus the former is omitted, and it represents Wrin-ton. Etymologically, the " n " is ultimately an intrusion. The final Sanskrit root is " ri," to flow, and this is hardened to rhine, hrin, rain. It is found in many river names : Rivers Rye, Rea, Ray (Wiltshire), Ray, Rhea, Wrey (Devonshire), and on the Continent.[1] Clwd and Dur are both Celtic words, and connected with water streams; the former may possibly be found in Clutton and Temple Cloud. *Clutton* is Clude-ton. There is a Welsh village in Pembrokeshire called after a Saint Clydai. In a Somerset will of the 15th century there is a family name Clude, and the personal name Cloud is not unknown. This latter is the true explanation.

In the extreme south-west of the county a river rises in Exmoor, which has its course through Somerset, and disappears into the less important (for our purposes, as well as our affection) county of Devon. It bears the name of Barle. Bar is usually short for aber, a confluence, and

the remaining element might possibly be still Isel. On investigation, however, we find that in the first and only recorded perambulation of the Forest of Exmoor, in the 26th year of Edward I., that is, in 1298 A.D., the name of the river is spelt *Barghel*. Bar is here shortened from " aber," the confluence of a river, and ghel is the name *Gelau*, said to mean horse-leeches. It is thus primarily the same as *Abergele* in Wales. The " water of Barghel " is shortened to Bargel, and then to Barle, and becomes a mysterious word to name the river running by the estate called Simon's Bath. It takes its rise on a swamp two miles north-east of this, and runs to the other end of the Forest of Exmoor. At the confluence it is joined by the *Exe*. This, too, is Celtic : Ex, Axe, Esk, Usk, and in Continental forms, Axe, Ahse, and others. The word is probably connected with *aqua* (Latin). Aix is short for *aquae sextiae*. Sextiae is Sextus, name of the discoverer of the warm springs. There are also several *Aigues*. The word has undergone the usual clipping as the varied elements in a word lose their significance. A very potent influence in the formation of words is this human impatience of length. Only the patient German tolerates the sesquipedalian syllabification, which, hexameter-like and serpent-like, drags its slow length along.

It is probably a departure from Celtic origin when we consider the word " burn," which still for our Scottish fellow-coutrymen (or Britons) means a brook of some kind. There is the word " bourn,"[1] which is a limit, the place " from which no traveller returns." But is it a limit because a stream is a limit? Whether *Burnham* has more connection with bourn, a limit, or burn, a stream, may not be positive. A name that has undergone a kaleidoscopic change, so that it is no longer recognisable at first, is *Bridgwater*, which, some assert, has nothing—marvellous to say—to do either with bridge or the water that flows under it, but is a relic of a personal name, and will be mentioned here-after under that head. It is Burgh Walter, from Walter de Donai, whose cognomen is found in a book not designed or

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[1]Skeat, *Etymological Dictionary*, *sub-voce*.

compiled for etymologists, but simply for purposes of Imperial stocktaking—the Domesday Book. It is, however, *Brug*, "the bridge of Walter."

Land-changes slow, but sure, scarcely marked by each generation as it passes on in the ceaseless march of life, clear away all traces of many physical features of places which once characterised them. The process of change that is now going on, and slowly leaving Weston as an inland town, so that it will no longer be "super-Mare," has already forsaken Nailsea, so that it is no longer an island, any more than Swansea, which is Sweyn's eye or island, while Nailsea, as we shall see, is, in fact, Nigel's Island, *i.e.*, Nigelsig. The ig, ey, is of course, Saxon, and means watery ground. And we all know that the great swamps have disappeared which made Athelney, Athalungeig, in the parish of Ling, the Prince's Island. *Ling* itself is possibly the sole remnant of Aethaling, Muchelney, Micilen-ig, is the "muckle," the great island close by Langport.

Other stream and brook names will occur in connection with place-names of which the main elements is a tribal or personal name, or otherwise derived as the Cary, the Dolting water.

CHAPTER II.

Place-names from Religious Associations.
## Christian and Heathen.

Ecclesiastical associations have inevitably left their mark on the place-names of a county more than commonly interesting on this score. It is needful to write with becoming modesty of the early Church history of Somerset, as even the methods of modern research fail to penetrate very far into the dark cloud by which the history of the Celtic Church is surrounded. Legendary lore, with nevertheless, a kernel of truth, is ever in danger of assuming the place of history.

There are, however, at least some Celtic saints' names which have left their mark in local nomenclature. To sum up the traces of the Celtic church in Somerset is not our present business.[1] Here we are only concerned with them as affects the place-names. To this there follows the religion of the heathen Saxon, and we might expect to find some marks of the successive race immigrations in names directly or indirectly connected with Scandinavian mythology.

Some interesting questions emerge as, for instance, how the name of St. David, the Welsh saint and Archbishop, came to be given to the little village of Barton St. David, and what light, if any, does this and similar less doubtful facts cast upon the ecclesiastical circumstances of Somerset at one period, and thereby influence the growth of place-names? And, we may further ask, how far have certain of these names become Saxonised almost beyond recognition? It will be obvious that problems, not easy to be solved conclusively, arise in the course of such enquiries.

The well-known legends that cling to the name of Glastonbury, which are so well known and need not here be retailed,[2]

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[1] Rev. David J. Pring, *Traces of the British Church in Somerset*, Taunton: Phœnix Press, 1910. [2] See *Memorials of Old Somerset*, Bemrose and Sons, 1906. *Highways and Byways*, Hutton, Macmillan and Co., 1912. *Myths, Scenes and Worthies in Somerset*, Boger, Redway, London, 1888.
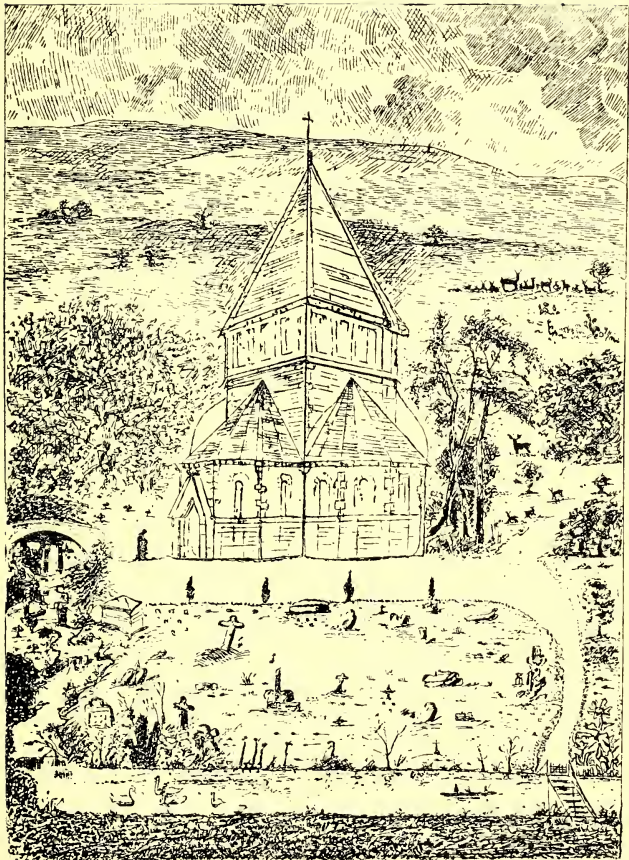
THE ABBEY OF ATHELNEY.

contain at least the truth that here was one of the very oldest seats of the Christian religion in the county. Stillingfleet, in his *Origines Britannicæ*, disposes of the story of Joseph of Arimathea and the tradition of St. Patrick in connection with its church in the most approved fashion of the destructive higher criticism of his period. "The holy graal deserves as much credit as the book taken out of Pilate's palace." However, William of Malmesbury, in writing the antiquities of Glastonbury, expressed his firm belief that St. Patrick was there, while he doubted whether he was buried there. That which seems to Stillingfleet most agreeable to the truth is "that in the latter times of the British Churches, when they were so miserably harrassed by the heathen Saxons, they were forced to retire, for their own security, into places most difficult of access; and there they built such churches as were suitable to their present condition, and lived very retired lives, being in continual fear of their barbarous enemies." Others, of course, may write in a more sympathetic spirit, and wish for more than this to be certified history rather than merely attractive and wistful legendary lore.

Such a place was the Isle of Avalon or Glassenbury. The name Glastonbury is of course not etymologically connected with religion. The origin of the name is traced to a tribal or family designation of the Glaestings. Glaestingberia is the Domesday Book spelling. In the *Cartularium Saxonicum* we find "Grant, by the King of Damnonia to the old church, of the land called Iniswytryn (A.D. 601)." Innis is Gadhelic, and is also said to be a Cornish form, as *ynys* is Cymric and *insel* is German derived from *insula* (Latin) an island, or pasture land near water. *Innis* is common enough in Scotland (as *ennis*, inch). *Wytrin* means glass in its primary meaning— *i.e.*, in fact, green, blue, or grey in colour; and the Saxon Glas-ton has likely enough the same meaning from the physical characteristics of the spot. This spelling Glaston is persistent. The Domesday spelling is a corruption, or meant for Glaes-ting, *i.e.*, Glaes-tin or dun. Mr. Edmunds calls in a British word to aid, that is *Glastennen*, the holm oak. This is a conjecture, as is also the supposed tribal name. According to William of Malmesbury, in the year 601 A.D., Domp,

King of Devonshire, granted or restored to Morgret, Abbat of Glastonbury, five hides of land in Ynyswitryn. He says that during his Abbacy, 605 A.D., Glastonbury was instituted. We may as well add that Morgret is considered by Dugdale to be a British name. Inysitryn is "the glassy island." Glassy must be taken in the etymological sense. Here, according to tradition, King Arthur was buried. Giraldus, in the time of Henry II., actually saw the "inscription on a leaden cross, which, in Latin, expressed that King Arthur lay there buried in the Island of Avalon," and he "saw the body," "laid deep in the earth for fear of the Saxons." The inscription, like much else, was legendary, but it is interesting for our present purpose to observe that St. David is mentioned in connection with another touching legend—"St. David, having a design to consecrate this church, our Lord appeared to him in a dream, and forbade him to do so, having previously consecrated both the church and churchyard Himself. And for a sign thereof He thrust His finger through the bishop's hand." Traditions and monkish legends have their root in some fact. And that fact doubtless is that St. David— Devi, the patron saint of Wales—was either himself, or through his successors in that See, connected with the early British churches in Somerset. And these legends of Arthur and Devi point to the fact of a considerable amount of intercourse and missionary activity carried on across the Bristol Channel, where the missionaries braved dangers in their coracles, as they now do in varied ways in the still wild regions of the earth. In the 10th century the See of Bath was part of this Archiepiscopate. It is by such connection that we can explain why the Church of Porlock is dedicated to St. Dubricius, the predecessor of St. David in the Archbishopric, whose seat was then Caerleon, and not as afterwards, Menevia. At any rate this is the legend, but it must be confessed that St. David, as a designation of Barton Church, is not traceable until quite late. In Domesday Book it is simply called Berthona or Bertona. The name, however, may have been traditional. In the churchyard are the remains of a cross with the figure of a bishop, whether St. David or not. The name,

too, is only Barton in the 14th century.[1] We are told that a picture of David the Psalmist once hung in the church; but this could scarcely have originated the name. We certainly should expect to find early traces of this name had it been original and not a superimposed fancy. *Barton* is, of course, a common name. Other reminiscences of St. David are found in St. David's Well, near Quantock Farm, in Over Stowey parish. And, of course, there are other sacred wells, as St. Peter's Well, close to Over Stowey Church, St. Agnes Well at Cothelstone, St. John's Well at Holford; Lady's Fountain is on Kilve Common. This is St. Mary the Virgin, we imagine, and some evidence of this is found in the fact that a Combe hard by is called Ladies' Combe. Other wells associated with superstition or medical properties are Blundwell, in Stowey (near Bridgwater), and the Witch's Well in Parleston Lane, below Parleston Common. Pardle or Bardel is a known Saxon personal name.[2]

A further ecclesiastical interest may be found in the names of two hamlets, situate in the parish of Wedmore, one of which is called *Panboro*. This is the usual popular impatient abbreviation. The Domesday spelling is Padenberia, *Insula vocata Padenaberia adjacens Glastingberiæ*. In the *Cartularium Saxonicum* we find " Grant by King Edwith to Glastonbury Abbey of a vineyard at Pathenebergh, A.D. 956." In 1366 it is *Insula de Patheneburga* in British Museums charters. Probably another local name, Panfield, is also thus shortened. It is quite possible that this is the Saxon name Padwine or Pathwine, and we cannot be sure that it is Padarn. It is attractive to think so, and the name Llan-badarn is very common in South Wales. There are no fewer than eight of them, of which the principal is the Llanbadarn-vawr, near Aberystwith. St. Padarn was Latinised into St. Paternus, and St. Paternus was a suffragan to the Archbishop of St. David's. Llanbardarn was represented by its Bishop at a synod held in the County of Worcester in the year 601 A.D. The Church of Holy Trinity, Nailsea, is said to have had the name of this saint as its original dedication.

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[1]*Bishop Drokenford's Register*, Somerset Record Society, vol 1. There is here one instance in which it is added (1325 A.D.), but this seems to be an error against the dominant usage. [2]*Quantocks and other Place-Names*, Som. Arch. Soc., vol. xlvi.

Another hamlet in the same ancient parish of Wedmore bears the curious name of *Theale*. *Theale*, which may be the same as Teilo, and a Celtic name, as the personal name Mattick is, from Madoc.[1] It is an interesting conjecture to regard it as a disguised form of Teilo, another Welsh saint. Theale is not mentioned in Domesday Book, where it is a part of Wedmore, and so we have not its spelling. In Pembroke and Cærmarthenshire there are four places bearing the designation Llandilo. Now this Deilo was a British Bishop of Llandaff, and lived in the early sixth century.[2] Teol is, however, also a Saxon name of eighth century, which is just as likely to be the origin of the name.

A search through the hamlet names of the county appears to give us a name which may not unreasonably be connected with St. Dubritius, *i.e.*, in the Cymric form, Dyfrig. The case of this place-name stands thus : —

Doverhay is in West Luccombe (also by corruption spelt Luckham). The Domesday spelling is, however, Doveri. One part of the Manor of Porlock is so described.[3] Higher Doverhay Farm is an ancient house in the Manor of East Luccombe. The lover of the romantic will be interested to know that a smugglers' hold was discovered here some years ago. From this diversity of application, as well as the spelling, it is evident that the name Doverhay is a corruption. In 1325, in a jury to find whether the manor had been held "in capite" or of the "honour of Pynkeny" it is spelt Dovery, as Cloutesham is spelt Cloude's Ham (compare Temple Cloud). In 1559 it is Dawevery. In 1237 it is Dovery. It is Dovery in 1280, when John le Deneys and Robert le Denis met Nicholas the Forester at Roger de Cockerey's tavern. John and Robert beat Nicholas so that he died. There was another fracas at the house of Gunilda, who had an inn there. The Domesday spelling Doveri is then right. But what does Dovri mean? Doverhays is the 16th century spelling. We are struck with the similarity to the place-name Dover. There is a Douvres in the Saxon shore

[1] Mattick is, however, taken to be possibly the Saxon name Madacho found in lists. [2] *Memorials of Llandaff.* Walter de Gray Birch. Neath : John F. Richards. [3] For History of Doverhay see *History of Part of West Somerset.* Chadwick Healey. London : Henry Sotheran, 1901.

near Bayeux, Dovercourt in the intensely Teutonised district near Harwich, and Dovrefjeld in Norway. That is, according to this, the root is Teutonic rather than Celtic. But Mr. Isaac Taylor does not say what Teutonic root he derives from. The origin of Dover is said to be the Celtic *dwfyr* water. Now, when we have the Domesday Spelling Doveri the final vowel implies a lost half-vowel, " g," that is Doverig. Considering that at Porlock we have the interesting dedication of St. Dubritius, of which the Celtic form is Dyfrig, we are strongly inclined to regard Doveri and Dovery as representing this word. There is no difficulty whatever in the interchange of " f " and " v " and " b." Further, the Domesday spellings, that is Saxon and Norman, leave out all the final " g's." Weg or way is wei, lig or lea is lei and so on. This is most interesting, as we are grateful to find a few memorials of the ancient British Church before the Saxon or Norman came, and trampled out the ancient names. Of course, it was a dedication, and must have marked some appanage of the Church. Dubritius, or Dyfrig, was Archbishop of Caerleon and first primate of what political foes are pleased in their comic humour to call the " alien church " in Wales, about 444 A.D. It is Dyfrig, and became Dyfri, Dovri, and Doveri, and then was set down and spelt as Doverhay. Hay is a frequent and recognisable termination.

It cannot be said with certainty how this supposed place-name came to be connected with Dubritius, the disciple and friend of Germanus and Lupus, the celebrated early controversialists against Pelagianism. It is conjectured that he may have settled in Somerset for a time, as hermit, after he resigned his duties as Archbishop of Caerleon. According to tradition he crowned King Arthur. It may be sufficient to say that his name was illustrious enough to give a dedication to a church—Doveri (Dyfrig) was then, we may assume, a part of the church property. The date of Dubritius or Dyfrig is the 5th century.

It is said that St. Congar was buried at *Congresbury,* and that from this fact the place derives its name. This is the usual account, though of St. Congar himself nothing on earth seems to be known but that he was a hermit, who came from

the East. Bagborough Church is dedicated to St. Congar, but it is almost, if not quite, a solitary dedication. It need hardly be said that the termination bury has nothing whatever to do with interment. In the charters of Birch and Kemble and the Hyde *Liber Vitæ* the name Congar (Cungar) is well attested. Conigars are, however, well nigh as common and puzzling as Silver Streets and Cold Harbours. The only Coneygree or Coneygore in the county of Hereford is at Eastnor. Conegar in Dunster is separately noted hereafter. The traditional story of Congar is given briefly by Mrs. Boger.[1] Butler does not include him in his *Lives of the Saints*, as probably he doubts the story. What is clear is that there existed a personal name *Cynegar* (modern Conger). This has become Cungar, and then Conigar, and is liable to be confused with words of wholly different origin, as for instance conacre. Etymologically Kin and Cyn are Saxon words allied with the word king. A Cynegar may have been a hermit. The popular pronounciation of this place-name is Coomsbury. In D.B. it is spelt Congresberia, while the name of the hundred is spelt Congresberiet.[2] In the 13th century (1297) in the *Taxatio Ecclesiastica* of Pope Nicholas, it is spelt as now, Congresbury. In the 16th and 17th centuries the spellings are as usual, capricious : Conggesbury in 1560; in 1566 Cunesberis; in 1583 same as 1297; 1589 Congerburye; 1599 Conggesbury; 1612 it is Combebrey; and in 1758 Coombesbury. Obviously, if we had only these latter spellings as a basis for our judgement, we should go widely astray in conjectural explanations. There is, it may be added, a Congerston in Leicestershire, but we have no opportunity of examining the history of the name. *Conhull*, in Wilmington, is probably shortened from some other word, or disguised, as for instance, from the personal name Cynehelm, or Cynehild, a personal name. A Celtic explanation has been given from *y cyn gar*, " the foremost fortification," and *y cwining gaer*, " the rabbit warren," and Saxon *cyn-gar*, " the King's garth." We shall meet with this name Congresbury again in conjunction with the local name Urchinwood.[3]

[1] *Myths, Scenes and Worthies of Somerset.* [2] Eyton : *Domesday Studies.* [3] See Index.

When we travel further down the stream of history and arrive at the period when monasticism flourished, and displayed itself in the founding of the great religious orders, of which a brief but interesting and sympathetic account may be found in Archbishop Trench's *Mediæval Church History*,[1] we then find names connected with the Church life of the past which are not subject to much doubt as to their origin. Such are Abbots Leigh, Abbots Buckland, Abbotsbury Manor, Abbots Sutton—all these have names from monastic foundations. Abbots Leigh was also called Legh by Portbury, and spelt Abbots Lee, Abbotslie.

And here it may be noted that the term " minster " in this and such names as Pitminster and Bedminster, does not signify all that we are apt to associate with the word. It does not necessarily imply a monastic house or collegiate church, according to the statement of Freeman, in his *Norman Conquest*. But perhaps there was in most cases a collegiate body, if only of modest proportions; *Ash Priors*, also spelt Esse, Eshe-priors, is clearly also a name of monastic origin. In the British Museum Charters is one called *Compotus of lands in Esse* of Taunton Priory, dating 1438-9. Its distinguishing feature among the names beginning or compounded with " Ash " is thus derived. Similarly we have Stanton Prior and Buckland Priors, also called Buckland Sororum and Buckland Minchin. These form double names and will be found treated under this heading in subsequent pages.

There are two places bearing the name of Charterhouse— *Charterhouse Hinton*, or Henton, and *Charterhouse-on Mendip*. The origin of Charterhouse is very well known to all those familiar with the great public school so named, to be derived from Chartreuse, which was the famous place of the institution of the Order of Carthusians. From the white habit of this Order some at least of the Whitchurches in the country have their name, and a priory of this Order gave its name to Witham Friary, so far as the latter component is concerned, but Witham is already Witeham in Domesday Book. This is one of the earliest in the country, formed as it was in 1181 by King Henry II.

[1]*Mediæval Church History*, Cap. viii. Trench. Macmillan, 1879.

The place-name *Abdick* looks as if it might mean anything, but the spelling *Abbedyke* seems clearly to reveal its origin.[1] This is a boundary name, as a dyke in this usage is, of course, most commonly a raised road across a marsh, and not a mere ditch. This is so likely that it seems precarious, however interesting, to seek and find the Celtic saint's name of Badoc or Madoc. By interchange of letters Badoc or Badick, it is said, becomes Abdick, and the evidence is adduced that close at hand is Madocs (or Badocks) Tree Hill. The reality may be that this is the extant Saxon name " Abb," and then it has nothing to do with an abbey. In Domesday Book the hundred of Abbediche is several times mentioned, and as it is called " Abedik and Bulstone," this would appear to be two boundary limits, a dyke and a stone (Bula's stone).

Whether St. Phaganus, a legate of Pope Elentherus, is to be traced in the local name *Vage* may be doubtful. *Nunney* and *Nynehead* might seem naturally to derive their distinguishing appellations from a former existence of monastic sisterhoods, though the former is better known to visitors by its castle ruins, situate on the " ey " or island. These names are elsewhere mentioned. " Chantry," near Frome, explains itself, but has no place in a list of ancient names, though now appearing as a separate parish, with its incumbent. Chantries abounded. They proved convenient hen-roosts, and were plundered. The designations from Scriptural saints, and from those whose history, so far as known, is easily accessible, scarcely need here be mentioned. They are, of course, used often to distinguish parishes of the same name, as Buckland St. Mary and Buckland Dinham, Bishops Lydeard and Lydeard St. Lawrence. Sometimes the name has been altered, as Stoke St. Gregory was formerly called East Curry (St. Cyrig), where a part of the parish is still named Cur-load. Load occurs elsewhere, and merely means a course or way, usually a water-way.

A saint's name, St. Kew, is connected with *Kewstoke*. St. Kew is a most interesting, though perhaps mythological, saint. It is known that there is a Cornish church having the dedication St. Kew. The town is called after this saint, and

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stands on a river which bears a name reminding us of certain Somerset place-names already dealt with in chapter 1— the River Camel. The village, originally called Stoke only, on the Severn estuary, and near to Weston-super-Mare, after-wards, it is thought, obtained its additional distinguishing appellation from this saint, who had his dwelling in the hol-low of the mountain above the village. The narrow, craggy track, with the full two hundred natural and artificial steps, by which he went to his daily devotions, still preserve his memory and his name, being called, as it is to this day, the Pass of St. Kew. Are we to suppose that the Cornish St. Kew was the same? There appear to be neither steps nor passes near the latter place. In fact, the name of the place in Domes-day Book is Chiwstoke; that is spelt precisely as Chew in Chew Magna, but pronounced differently. In the reign of Edward IV. in the Court Rolls it is Kywstoke. In 1463 in a will[1] it is Custoke. Curiously enough, in Herefordshire there is a village called Cusop, which, written and pronounced Chewesop, is St. Cweydd. This name is taken from the saint. Hope means a slope (from the Celtic *hwpp*). This St. Cewydd is identified with St. Cadoc. Perhaps, after all, the saint only existed in Cornwall. How the Somerset saint arrived at Stoke does not appear. It may be that he came over from Ireland like the St. Eia or Ea, with which the name of Yatton has been fancifully connected. A little derelict book, *Cooke's Topography, or British Traveller's Pocket Directory*,[2] which, however, from clear internal evidence, was published in 1800, or thereabouts, calls this particular saint " a religious woman who came hither from Ireland about the year 460 A.D." The number of Cornish and British saints that existed in the 5th and 6th centuries is simply prodigious. The truth is that the prefix saint was a mere appellation, and did not mean all that we imply by the use of the word. It was equivalent somewhat to " reverend " in modern use. It is curious that Kew, on the Thames, well known by its grand botanical gardens, and its connections with royal personages of the past, Kew in Corn-wall, and Kew in Somerset, are all on the banks of rivers, and the Armoric *quae*, the Irish *ceigh*, and the French *quai* all

[1]*Mediæval Wills, 182,* Dates : 1459, 1463. "Custoke juxta Worle." [2]Cornwall.

mean a bank, and then later a wharf, landing stage or place. The place-name in that case is therefore hybrid, and so all these might mean no more than " the wharf village," or the " village on the river bank." Remembering the exact similarity of spelling with Chew it looks as if the derivation should be the same, but in the one case the traditional pronounciation is soft, and the other hard, and so the derivation is probably diverse, notwithstanding this orthographical similarity.

Of other saints there was a St. Keyne, who dwelt in Brecknockshire. She was a saint, but her father was more of a sinner, a reversal of religious character in parent and child which not infrequently happens even to-day. Her father was named Brychan (Latinised to Braganus), Prince of Breckonshire, and she lived in the 5th century (so fruitful of saints) in the church and town of St. Keyne, close by Liskeard; and why not at Keynsham, in Somerset?—St. Keyne's Ham or home. Hams and Hamms have certainly generally, but not invariably, a personal name, as prefix, whether of saint or otherwise. Near the Cornish church is a well with a charming legend connected with it :—

> " A well there is in the West Countree,
>   And clearer one never was seen,
>   There is not a man in the West Countree
>   But has heard of the Well of S. Keyne, .
>
> " An oak and an elm tree grow beside,
>   And behind doth an ash tree grow ;
>   And a willow from the banks above
>   Droops to the waters below."

Both Keynsham and St. Keyne are also on river banks, or close by them. The legend referred to is a pretty one, and commends itself to persons about to marry. Of couples who were married in the Church of St. Keyne, whichever first, after the nuptial knot was rightly tied, and the priest's blessing duly pronounced, drank of the delightfully cool waters of the well would be the master for life !

> " I'faith (says the song) she were wiser than I,
>   For she took a bottle to church."

Some there are who achieve this distinction of lady mastership without either well or surrepitious bottle. Keynsham is, whatever else may be said, compounded of a personal name represented by the first part *Keyn* and ham, not necessarily

ham, meaning home, but may be hamm, signifying low-lying meadow land. This personal name is Cyna, Kyna, formed for example in the compound name Kynward, and Kineverd (an abbot of Bath).[1] In the Lincoln's Inn MSS. (1344), we find the witnesses' names Thomas de Keynes-ham and John de Kaynesford. The names Cynegyth, Cynewulf (Kinnulf) and Cymewulf, Cynethryth occur. There is no doubt, then, of the existence of the personal name simple and compounded. The spellings of the place-names are D.B. Cainessam (1086). In the *Taxatio Ecclesiastica* (in the Deanery of Redcliffe) is Kanesham (1297). In the Register of bishop Drokensford it is Keynesham (1315); in the reign of Henry I. (charter) we find *apud Chainesam*. There is also the spelling Cahinesam. Both these latter are in the charter of Bath Priory. It has been said[2] that Heahmund, bishop of Sherborne, was killed in 871 A.D. and buried at Caigneshamme, and that this is possibly Cainsham. That Caeg, Gaeg, may become Gain, Cain, Cane is certain. Gegnesburh has become Gainsborough and might just as easily be Cains-borough. Inasmuch as the persistent pronounciation is (we believe) Kanisham (long vowel) the name Cyna, Cain, Kain, sufficiently accounts for it. But which Cyna we know not. And thus, if we cannot connect every place-name with some interesting person, or event, with the certainty we desire, we must be content.

Two names connected with religion, the one Christian and Celtic, and the other heathen, are St. Curig in such names as North Curry and Curry Rivel,[3] and a possible Scandinavian deity in Burrington. As the two former are double names it may be more convenient to consider them under that head, and Burrington, in connection with the many place-names, with the characteristic ending *ington*.

There seem to be other picturesquely errant attempts at the explanation of place-names connected with religion other than the Christian. The well-known Somerset town of Wellington, from which the great Duke took his title, has been traced to the god Weland, who is called the Saxon representative of the classic Vulcan. Of course these parallelisms of gods and

[1]*Bath Chartulary*, Kemble, C. D. No. 566 S. R. S. p. 31. [2]Rev. C. Taylor. In the corres. column, *Bristol Times and Mirror*. [3]*Traces of the British Church in Somerset*. Daniel J. Pring. Phœnix Press: Taunton, 1910.

goddesses in so diverse religious systems are doubtful. Wellington will be considered among place-names in *ington*.

Heathen religion has left its trace, thus according to one mode of explanation, on *Seavington*. This appears as Sevenham-ton. This is said to be the reverence for the number seven, which, as founded on the lunar division of time, and "written in the heavens," was, as a number, an object of religious veneration in the days of Hammurabi, the enlightened legislator of Babylon, 3000 B.C. The number seven was for ages a sacred number, and, according to this interpretation, a Somersetshire village name is a relic of it.

It is only the numbers four and seven that figure in German names[1] of places, as in *Seofan wyllas*, the seven hills, the seven thorns, the seven acres; in England it is in trees, five and nine, as for example in Fiveash, and Nine elms. Why? We have Seven Oaks, however, as a well-known name. On the Quantock Hills there is a Seven Wells Combe, and the Seven Sisters, near Milborne port, name of the seven springs at the source of the Yeo.

These are place-names which are said to be connected with Wuotan or Woden[2] in names such as Wans-dyke, Wembury, and the like; Thunor in names in Thur and Thurs; a reference to the gods' weapon in Hammer, as Amerdown. Others are connected with Hnaef, the Hocing. These are noted in the sequel, but it must be remembered that personal names, as with the Hebrews, were taken from the names of the gods. So far is it from a certainty that the places concerned were directly connected with heathen rites. The name "Winta" refers to Winta, an ancestor of the King of Lindisfarne. This Wint or Wintr is a name appearing in Winterstoke and Winterbourne. In kings as in gods we must also remember that names became diffused as common property. We find, too, the names Hengst and Horsa in the county. Bath was anciently *aquae Sulis*. The Romano-British Minerva, called *Sul*, said to give its name to the hill called *Solsbury*, near Bath. Camulos was a heathen god, whose name is found in the river name Camel, as Tiw in Chew. Woden was the god of battles, the Mars of the Saxons, and after him, as is

[1] *Anglo-Saxon Names of Places.* Leo. [2] *Saxons in England.* Kemble, i. 343.

usually thought, is named the well-known line of embankment or fortification that runs through so many counties, and is plainly traceable in Somerset. It is true that popular tradition is after all a safe guide to follow in the pronounciation of a place-name or the handing down of a legend, though obviously not a guarantee of the truth of the latter. Legendary lore says that the Wansdyke was so called because it was built by the devil on a wednesday. Perhaps it was. We know that Wednesday is Wodens-day. Wanstrow, a village six miles south-west of Frome, is usually derived from this god's name, Woden. The Domesday spelling is Wandestreu. It is a racial name, quite possibly, and is taken by some, thus inclined, as a mark of Wendish immigration.[1] The name Wansford is found in Northumberland. There are also other names of places regarded as having the same origin. There is a Wondes-lane near Pensford. Wand means in Saxon "boundary," and the modern German wand means a wall; the old high German want or wand, wall or side; and Wodnesdic would thus mean the boundary dike.[2] The name is, however, almost without question, usually taken to be a relic of heathen mythology, and as other prehistoric dykes appear to have mythological names attached to them, as Grimsditch, from the Norse god "Grim," it is not to be denied that this may be the case with the Wansdyke, though we confess to a preference for the less interesting derivations. In a charter deemed genuine relating to Stanton Prior we find the name Wodnesdic as a boundary mark. In this latter case it is the boundary-dyke between Celt and Saxon, and tells its tale still of the whilom war of races. The place-name Dillington has also been connected with idol worship. This name will occur in the list of those ending *ington*.[3]

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[1] Shore : *Origin of the Saxon Race*—A very interesting book ! Eliot Stock, 1906.
[2] Dr. Stukely derived from the British wood *guahan* to separate, which seems a far-fetched origin and is far more easily directly from the cognate " wand," or wall. [3] See Index.

CHAPTER III.

Place-names from Religious Associations.

St. White[1] and other Whites—not Saints.

Whitchurch is one of those places where what appears to have been the name of a new village (which sprang up round a church), beat a better-known, and much older, local name, *Filton*, out of the field. The ordinary topographical account is that the original name of the place was Filwood, and that a church was erected on the site of an ancient chapel dedicated to St. White (St. Candida) and that the village gradually removed to this new site. Collinson says the original name was Filetwood. This is good so far as it helps us to see that in Filton (as spelt) and in Felton the initial syllable is an abbreviation, as indeed experience in the interpretation of many place-names suggests. Whitchurch, *alias* Filton, is not mentioned in Domesday Book save as part of Cainesam (Keynsham), and so we have not the advantage and suggestions of its spellings. We find " *Valor of Queen Katherine's (Fylton Grange) jointure* " in time of Henry VIII. (Rentals and Surveys). In the 21st Elizabeth, " Rights of Common of Filwood," and there was also at this period the " Manor of Whitchurch," as well as that of Lyons. This latter still

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[1]*S. White.*—The Cistercian Abbey of Flaxley, Gloucestershire, had a hermitage at the Chapel of Ardlond, near Cinderford, in the time of King John (*circa* 1119), in which dwelt " William, the hermit of that place," supported by the Abbey in all things necessary for his food and clothing. And in reference to this chapel the Rev. Leonard Wilkinson has found the following entry in the Bishops' Registers at Hereford : " Pro saccello dive Candide Flexley." The entry in Latin is to the effect that on the 18th of February, 21 Henry 8th (1529-30), Thomas Medley, the Procurator and Abbot of Flexley, had received special permission to collect funds annually " ad colligend ; pro reparatione manutentione et sustentatione sacelli dive candide et sancte Radegundis," that is to keep in repair the cell of the two female saints—S. White and S. Radgyth. It is described as " at the grange de Arlond, near the aforesaid Monastery."—*Reg. Bp. Booth, fol. 162b.* This is interesting, especially as the name S. Whites, at Ruspidge, near Cinderford, still remains, or showing how many S. Whites there were, or how wide the cult of the Saint.
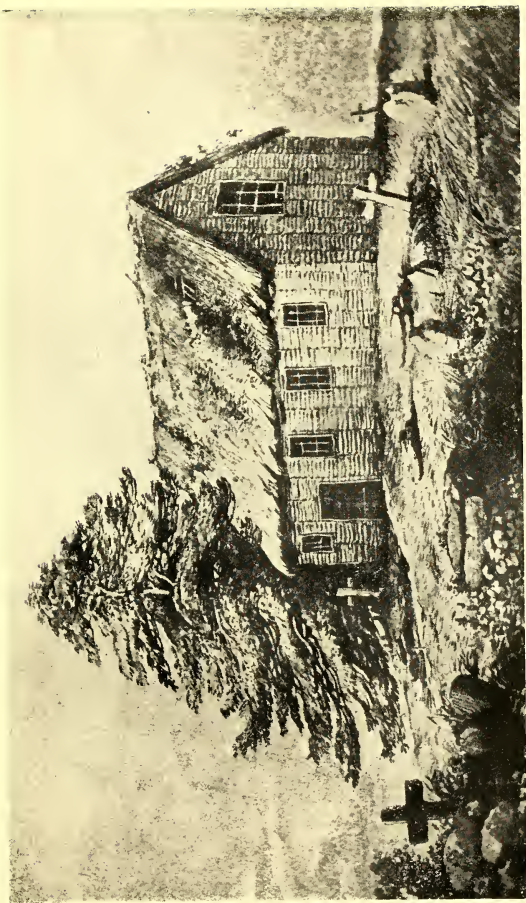
THE FIRST CHURCH IN BRITAIN. Glastonbury, A.D. 61-63.

A representation of the first early Church is obtained from a document deposited in the British Museum, said to be copied from a brass plate.

exists as a local name. Thus the two names were side by side in the 16th century. There are wills and leases concerning both. The name Filetwood or Filwood came earliest. Filet-wood-ton, or Filwood-ton, was sure to be pared down for popular use. As an explanatory analogy we may suppose it had been Filmore, and then we should think of a moor or a mere, and try to interpret the prefix " Fil." Probably we should have the sense to see that this would represent the quaint personal name Filimaer, now spelt Phillimore, and heaven knows why. Filwood or Filetwood suggests to us no such well-known name, but it does bring up the old German name Filetius, and the wood is in reality a form of " wald." Filwald is as perfectly intelligible a name as Filimaer, in which Feolu, Fel, are known names in compounds. Probably Pilton and Filton are really etymologically the same, but as we have not investigated the Gloucestershire name we hesitate to go further than to say Pilton is certainly an abbreviation, while " Pil " and " Fil " are dialectically interchangeable. This may also be the case with the Somerset *Pilton*, near Shepton Mallett. " Filwald "-ton becomes Filton through the intermediate step Filwood or Filet-wood. Nothing is commoner than the " breaking " of the pointed " i " to " e," and so we find Felton in *Felton Common*, situate partly in the parish of Winford, and partly in other parishes. This same name Feolu accounts for Felton, as Lulla for *Lulgate*, in that same parish; and for *Felt-ham*, near Frome. The former spelling is probably Fletham. This latter (in the time of Edward I.) in British Museum charters appears as original. Filet-ham, indeed, might become either. In the *Cartularium Saxonicum* we meet the boundary name Filet-ham ford. Personal names are, therefore, at the base of these otherwise mysterious forms : Pil, Fel, Fil.

The better-known modern name, Whitchurch, does not stand alone. Not even in Somerset—for there is a Whitchurch in the parish of Henstridge, and another near Binegar. The name is, indeed, widely spread throughout the kingdom. Without specialised inquiry in each individual case the most that we can say is that the origin of the name White, prefixed to church, appears to be diverse. We do not know why

Whitchurch (that pretty village on the Wye, which often we have approached and entered, as far as a little hostel and the churchyard, skirted by the many winding Wye) is so called, or why its church is dedicated to St. Dubricius, a dedication known also to Somerset. Nor are we better informed as to the Whitchurch in Buckingham, Devon, or Oxford. But Whitchurch in Southampton is " on low ground on the river under a range of chalk hills." It is natural, therefore, to connect it with the limestone. And the Whitchurch in Salop used to be called *Album Monasterium*, or Blancminster.[1] The name seems to indicate the former presence of the white-robed Cistercians, or a " Hospital " in existence in the reign of Henry III. This Hospital is mentioned in monastic lists. *Whitchurch Canonicorum* seems to tell a different tale. The hagiology appears to be somewhat uncertain, as apparently there were five saints of this name " Saint White," known also in the Latin form as St. Candidus and St. Candida. This particular church has a double dedication to St. Candida and the Holy Cross. In 1900, after many doubts had been tossed about year in and year out, a Sarcophagus was discovered which had been locally attributed to St. Candida. On the box was an inscription cast in lead, and also a reliquary with the inscription " here repose the remains of Sci Wite." The bones were those of a small woman about forty years of age. *Hic requesct Relique Sci Wite* were the words on the leaden box. It still remains doubtful whether the saint is called after the church or the church after the saint. There are other indications that a saint of this name was venerated in the south of Somerset, and the north of Dorset. This is said of the Somerset St. White : " On the road from Chard to Crewkerne there was formerly a chapel dedicated to St. Reigne, or St. Rana, of which no traces now remain. The saint is said to have been buried within this chapel, together with another St. White, whose name is perpetuated in White-down, Whitestaunton, Whitelackington, and other places."[2] With regard to the latter place-name, it may be safely said this is a mistake, and perhaps, though not so certainly, the

[1] Three churches in Shropshire were so called, one at Whitchurch, one at Oswestry, and another at Atterbury. [2] Pullan on *Local Nomenclature*, p. 65. On S. Reign and Whitedown, see *Somerset Archæological Proceedings*, xxxviii., ii., 40 ff.

others also. As there were at least five St. Whites we are bound to say it does seem to us that as Hwit, Hhwaet, White, and Wight were common names, certain places were more likely to derive their names from the saint than the reverse. In regard to our Whitchurch this traditional account is as likely to be true as not. At any rate, we do not know any other reason why the church should be called White, unless Filton Grange, already mentioned, points to a monastic settlement of White canons, White monks, or White ladies, but more probably this grange belonged to the black canons of Cainesam. The name grange, as an old French word, was usually applied to a place where the tithe was paid in corn (or grain) to religious houses. This is the solitary and precarious indication that some of the white-robed " religious " male or female may have had to do with the building of the church.

In the Bath Cartulary there is a "confirmation by the Bishop of Bath and Wells of the appropriation of the parish church of Keynsham with the chapels of Cerlethon, Bristelthon, Fylton, and Pubbelewe (that is Queen Charlton, Brislington, Filton, and Publow) to the abbot and convent of Keynsham." This is in the 13th century. There is no mention of the name Whitchurch, but only Fylton. In *Wills* in the 15th century Filton is found with the addition *alias* Whitchurch. It is the Whitchurch near Binegar which is mentioned in Bishop Drokenford's Register.[1] We suppose that this and the Henstridge Whitchurch are connected with the cult of St. White or St. Candida.

Whitelackington has clearly no reference to St. Candida. The spellings show this. In Domesday Book it is Wyslagenton (1086); Whight Lakenton (T. E.) (1291); both of which forms show a departure from the true word, which does, however, seem to appear in 1174, when we find the spelling Withlachinton, and in 1250 A.D. we read of Thomas de Sorrels, Lord of Wiklacantone. We do not quite know whether Hinton is to be regarded as original, but when we find Bower Hinton spelt Bur-hinton (1334) in Martock, we wonder very naturally whether Burrington is not originally Bur-hinton. And Hinton

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[1] Pages 233, 235, *Stall of Whitchurch.*

is the personal name Heantan. Haen is a well-known Saxon name, and so is Tonna, Tona, and Tane. However this may be, as to Bower Hinton, it is clear that the first component of Whitelackington is the extant personal name Hwittlac, or rather Hwaetlac. It is a known name, and indeed was once the name of a Mercian bishop. The Hwaet is the same as in Hwaetman, the extant names Wightman and Wheatman. We do not personally know any modern representation of the name Hwaetlac and Hwaetlag, but it probably exists in the known name Whitelock, a name found in directories now. Hwaetlacan may be the genitive form in the spelling of 1174, and then Hinton, if original, which is not likely, has got cut very short. Hinton, in fact, is a corruption. Similarly the *Hinton in Mudford* is spelt Estindon, and may originally be Eastan tun where Easton is a personal name. The Domesday spelling suggests to the etymologist (who does not go behind the actual structure of the word and seek for its history) that " wys " is for " waes," and that it means " damp-meadow land," which is descriptive of the spot, but the " s " is a mere wrong deciphering of letters for " t," of which we cite elsewhere other copyist examples. Further evidence of the existence of the word as a personal name is that Wightlacs ford is a name occurring in the *Chronicles of Evesham;* it is also spelt Witlaegs ford. Wightlaeg was the name of the ancestor of Wiga, King of Mercia. Other analagous examples already given are Hwittuc's mead (resolved absurdly into White-ox-mead) and *Whitewych,* a hamlet name in Somerset.

White Oxmead is spelt Whittockxsmede as late as the reign of Henry VIII. in the Court Rolls, and Whitokmead in wills. Some persons will still prefer to think of the white ox lead to sacrificial slaughter, or grazing in the lush meadows. Such a natural orthographical corruption illustrates the precariousness of some of the explanations given in books where a surface and plausible derivation is taken without further examination. The local name *Whitacre* is, for example, explained as white acre.[1] In reality it is the personal name Wihtgar, in which " gar " is a spear, and the source of the well-known name Whittaker.

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[1] Edmunds' *Traces of History in the Names of Places.*

Whitestaunton has, no doubt, white as a prefix, however derived, to the original name Staunton. It is only Stan-tuna in D.B. (1086), and Stanton in T.E. (1291), and then in the later centuries (*Kirby's Quest*) it is Staunton only. The epithet White appears first in A.D. 1331, that is, in nearly the middle of the 14th century.[1] These Stauntons and Stantons are so numerous, so many cannot be explained as stoney places, that it is clear personal names such as Stan, Estan, Eahlstan, Athelstane are often at the base; but in the present case another explanation is plausible. White is thus clearly a late addition, and it is not, therefore, likely that the prefix is accounted for by the presence of white stones as a prominent geologic feature. This descriptive word would in that case have almost certainly appeared earlier. The time came when the numerous Stauntons needed differentiation, when they were no longer merely locally known. We find the same want more insistently exists in our postal days. White arose from some local circumstance of possession by one of that name, or if the legend of St. Candida in the neighbourhood of Chard was in any way connected with this hill-side Staunton on the dreary Black-down hills, situate on the verge of the county where the cult of St. Candida was much in vogue, this would sufficiently account for it. We do not know exactly when St. White flourished. The most that can be definitely said is that the name White as an addition is clearly personal, and may be the Saint Hwit. Rev. H. A. Cartwright, a former Rector,[2] traced the principal name Stanton to a local circumstance, the occurrence of a huge rock. When the West Saxons came into the upland hollow, the most conspicuous object on it would be this great grey rock, so when they settled their tun near St. Agnes Well they named it after the rock, the " tun of the great stone." This is quite likely to be the origin of the name Stan-ton in this case.

The stranger who reads the name *Witham* on the sign-board at a railway station most naturally calls it With-am. After waiting a considerable time and watching the mysterious movements of trains, he thinks that it must be Wait-ham.

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[1] *Bishop Drokenford's Register*, p. 195, S.R.S., vol. 1.   [2] *Somerset Archæological and Natural History Society Proceedings*, vol. 49 (1903).

On inquiring of a polite porter whether this is so, he hears that it is called Wit-ham. Otherwise the long stretch of what must once upon a time have been moorland would tempt him to think of the withy beds, growing there abundantly in the hammes or low meadow lands, as a satisfactory explanation of the name. Now in the leisure of waiting on the platform he thinks of Wide-hamme, for so it is. Then again here was the earliest settlement in England of the Carthusians. The first house of the order in this county was founded and endowed here by King Henry II. This goes back to A.D. 1180. They were dressed in shabby white cloth, meaner and poorer than other monks. Therefore, it naturally occurs to us that it is the " White-ham," from the monkish habiliments. This is a natural explanation, but deceptive because it is found as Witeham in the Domesday record a century earlier, and then it is *Witham cum Ulftone*. The latter name is, we believe, obsolete. It is, however, interesting as possibly giving a clue to the origin of the name Witham. For Ulftone is a shortening of the much longer name Wulfweard ton. Wulfweard was a Saxon thane of " large and ubiquitous estate in Somerset." He held Staunton Drew. And hence it is, perhaps, that we meet this name in *Woolard* in Publow, and we find it in Woolverton as a place and a personal name. He died in A.D. 1085, and he was called Wulfweard Wyte. It is pleasing to note that " he survived the wreck of Saxondom." To show his county importance we find that he is named in the charter by which the Conqueror restored Banwell to the Church of St. Andrew of Wells. He attended the Queen's Court at Wilton so late as A.D. 1072. Why he was called *le wyt*, or the " little man," we know not. That this personal name White or Wyt or Wit is connected with place-names seems clear from the two *Witcombes*, one in Martock and the other in Corton Denham, both spelt in D.B. Wite-combe. The latter belonged to the Crown and was held by King William the Conqueror after the death of this Wulfweard Wyte. Wulfweard Wyte held in Corfe-ton (Corton) and hence the name Wyt-combe arose. Witham is spelt in the Gheld-inquest (1084) Witen-ham, and so later. Beside this White there was another Wyt, known as Roger Witen, sup-

posed to be the same as Roger de Corcelle. That is to say, men bearing this cognomen, who were not known as saints, were great landowners in the pre-conquest times, and left their names in the places where they were best known. And very likely from some of these well-known families sprang the Whites who were " saints." And hence such names as White-wych (perhaps) and Whitenell (in Emborough). The derivation of *White-stone* is, however, usually taken from the existence of a cromlech. We also find Whitley and Whitfield. Whatley is also Whitley, but requires to be looked at separately.

CHAPTER IV.

Place-names from local characteristics.

The physical characteristics have most naturally been suggestive of names to the localities in which any marked speciality is found. When there are rival claimants to the honour of giving rise to a place-name, to ascertain the presence or absence of these may sometimes be a determining test.

A wide induction of place-names, not merely in Somersetshire, but in England, and not simply in England, but in Europe, shows that among the root-elements we have such factors as attractive scenery, where wildness and beauty enforce attention. It must, however, be carefully noted that the feeling for beauty of landscape scenery is quite modern, and will scarcely account for very ancient names, whose origins go back to a remote antiquity. But marked physical peculiarities of height in reference to the surrounding district, or of depression, of dead level, of inlet and island, of peculiarity of form, colour, readily gave the name to a spot. An example of this is found in the name *Cadbury*. Leland speaks of it in a kind of ecstasy : "Good God ! what deep ditches ! what high ramparts ! what precipices ! In short it really appears to me to be a wonder both of art and nature." South Cadbury is situated at the extremity of a steep ridge of hills nearly south of Castle Cary. The old topographers called it Camalet. From this popular association it derives its romantic interest. "Cadbury Castle" may once have been an island. The situation is certainly striking enough to enforce a name. Bury is no doubt *berg*, a hill or *burg*, a protected place, and *Cad* the Cymric *Cadaer*, a fortification. It may, however, be a personal name from Cadda or Cedda, and so mean Cadda's camp. Cadbury is sometimes derived from Cath byrig. Cad is said to mean a battle, and we read of it as "That Cathbregion where Arthur (says Nennius) routed

the Saxons in a memorable engagement. *Tickenham Camp* is also called Cadbury Camp, and this, too, is on a commanding situation on a narrow and insulated portion of a ridge, overlooking Portbury. It was a station on a military road.

Metals, minerals, and animals, forest land and enclosed land, ploughed land, modes of agriculture, staple trade or products, indigenous or introduced, all help to account for differences of place-name origins. Religion, with its churches and religious houses, as we have seen and still may see, accounts for a considerable number. And of these last we may fairly expect a few at least to have undergone extraordinary transmutation. The origin of a hame has been forgotten, and another name, sounding very much like it, has been meaninglessly transferred to it; or the name has been adopted as a personal name, and the locality given its name to a race or clan, and then, by a reversal of the true order of things, to the name of the place. Notwithstanding this, there are clear cases where a personal name is at the root of the place-name. The personal names of owners do, in fact, play a larger part in local nomenclature than is commonly realised, and of this we shall find abundant proof.

When places have taken their names from the plants which once grew there, or the animals who made it their lair, it may well happen that the original features which suggested the name no longer exist. The locality may in process of time, by natural or artificial causes, have undergone great changes. If there be no longer swampy ground, the vegetation or animal life formerly characteristic is so no longer. Both flora and fauna change with the character of the spot. It has even happened that a name has been manipulated, by an unconscious process, to suit the altered conditions, or the name has remained, although the features that gave rise to it exist no longer. The meaning has been forgotten, but the name is handed down from generation to generation without question asked.

There are instances in Somerset of an interesting character, some of which are, however, of doubtful character, as the spellings and comparisons show, as *e.g.*, *Cran-Mere*. In Domesday Book it is, however, spelt Crene-mella. In the

early 14th century[1] " it is Cranmoor, and even as early as 1241 "[2] in the " Reeves Accounts of Crenemere," A.D. 1442.[3] The name does not occur in the *Taxatio Ecclesiastica.* Cranmoor is thus to be explained as meaning Heron-mere, or fen. This solution is not, however, altogether without doubt. Crene is probably an abbreviation of a personal name, just as in a similar fashion *Carhampton* (Caerwen-ton) becomes Cramdon. The prefix denotes the owner of the mill (mella) and the moor. The local name Crandon is found. Leo[4] derives it from the bird the crane, and instances such cases as Cronuchhamm, Crans-lea, Cranwyl. We may also point out that "The Crane" is a local name of land in the Parish of Bampton (Oxon) and the Cranes-foot is a manorial mark in the 16th century. Green-town, a local name in Litton, is probably a corruption of Crean-don. The bird name obviously well suits as a name of the moor, but is not so likely for the name of the mill save as a manorial mark, or the name of the owner Crina.

Mr. Early[5] is inclined to explain the prefix Cat, as found in such names as *Cats-ash, Cat-cott* (in Moorlinch), and the like, as due to the presence of the wild cat, now disappeared. The origin of many of these names in Cat and Cad is, in fact, in the personal name Cadda. Cat-cott is, however, shortened from Caldecott, it actually reads in the 12th century, and the form Cadicott of Domesday Book is the Norman omission of a harsh consonantal combination. Calda is a personal name, as in Caldewine or Galdewine (Goldwin). *Cholwell* as a local name may be compared.

The Wild boar no longer frequents *Evercreech.* The Anglo-Saxon for boar is *eofer,* which appears in modern German as Eber. Creech is a crack or crag in the land formation, where bold shoulders of rock are lifted over the sky-line, for which the modern Welsh is crug. Evercreech is thus most naturally explained as " the boar-crag," and a descriptive name. In Bedfordshire there is a place-name Ever-ton, interpreted to mean the boar-farm.[6] Probably, however,

[1] *Register of Bishop Drokensford.* [2] *B.M. Charters,* 205 Harl. Roll, G. 24. [3] *Somerset and Dorset Notes and Queries,* iv., 244. [4] *On Anglo-Saxon Names of Places,* p. 15. [5] In *Somerset and Dorset Notes, &c.* [6] Skeat : *Cambridge Antiquarian Society,* vol. xlii.

this is "Eofor's" tun, the owner's name. The Rev. W. Barnes, the Dorset poet, says that Ever-creech is in reality of Celtic origin, that is, *Efwr-crug*. *Efwr* still stands in a Welsh dictionary with the meaning of Cow-parsnip. *Crug* occurs often in Welsh place-names, and is, of course, crag, or a knoll. The hill on which the cow-parsnip, according to this poetic fancy, grew a thousand years ago, has passed into a proverb, "as old as Creech Hill," where it will be observed, as in other cases, the meaning of Creech has been as utterly forgotten as when we say the River Avon. In truth, as the wild cat must be unwillingly let go so must the wild boar of the woods. Ever (Eber, Eofor), is a personal name, found simply as a man's name, and in compounds as Eoformaer (how easily interpreted as the boars' moor or mere), Eoferhardt (Everard), Eoferwine and Eoforwulf, and the like. Eofer in this man's name was likely enough in its ultimate origin taken from the animal name. The spellings of Evercreech are interesting. Domesday Book is Evercriz, and later spellings are Evercruch, Evercriche, Everchryche, Evercreach, and Everchyrche.

Neither in *Goatcombe*, nor *Goathill* or *Goathurst* have we certain traces of the herds of goats kept by our forefathers. Gat-combe is yat or gate combe. The others are noticed later.

Somerset has always been a pastoral county. Its sheltered valleys, where the sweet sights of field and wood have a more than human loveliness, which cannot be expressed in lordly pomp of language, have always been the home of grazing kine and browsing sheep. The names of the numerous "combs" recall the circumstance. These vales, of all shapes, sizes, and characteristics, with their loaded orchards, cool shades, and warm tilth, have intertwined the life of nature and the life of man inseparably. The landscape is a background to humanity. The speechless rocks and trees, and sea tell us, in the names, of the steady, undeviating stream of life of man with his joys and sorrows, and of the beasts of the field that served his ends. In the West Country "combs" are particularly abundant. Where the village or hamlet has not this appellation there is with great frequency a "combe" sometimes remarkably picturesque and attractive, as Brockley Combe and Harptree Combe.

We shall presently note the various meanings of " Cwm,"
" Cumb," usually thought of as purely Celtic. It is thought
that *Brockley Combe* reminds of the badger.   A.S.—*broc,*
a badger; and Cornish is brock, and Irish broc. " Broc,"
however, also means a brook.   And Brog, " Broc," as in
Brocces-ham, is a personal name. The name Brock is com-
mon. Again the animal and the man touch, for the personal
name Brock and Brog may arise from the animal name. If
we find *Goblin Combe* in Yatton, the wild character of the
rocks, presenting features of romantic interest, mimic battle-
ments, and rocky pinnacles terminating in Cleeve Toot, are
sufficient to suggest the name.

Of the pastoral character of the county the names give some
evidence. Grass for kine and pasture for sheep have ever been
its marks. And so we have, it is thought, Shep-ton (D.B.
Scept-tona) as meaning Sheep-town. Perhaps, however, this
is Sceaf-ton, as Sceaf and Scep are mere dialectical variations.
The name Sceaf, Sceaft, was an extant name, well known.
We read of a connection of Alfred the Great bearing this
name. The Anglo-Saxon for sheep is sceap and scep; this ex-
planation of Shepton is thus the most direct, but may be mis-
leading. Shipham is spelt in Domesday Book Scipe-ham,
Sipeham.

Chip-stable is usually derived from the Saxon ceap, which
means cattle, and the root staple,which means first of all a pile,
a place enclosed with piles or stakes, and so a cattle enclosure.
The Domesday spelling is Cipestapula. Both words appear in
modern English in the well-known and welcome word cheap,
after the original has undergone various modifications of
meaning, which are easily traceable; and staple, which means
various things, from a wall-fastener or peg, to its use in such
a compound as staple-trade. The well-known town of Chipen-
ham was long a great cattle mart, and so its meaning is taken
to be the " market dwelling." In the Middle Ages wool was, as
is well known, as important an industry in England as it is to-
day in Australia. In one church at least in the neighbourhood
of Bristol—the little church of St. Nicholas and St. Mary,
Stowey, there is carved on the north wall near the chancel
end a pair of shears, the sign of the wool-stapler of the middle

ages. But in spite of this plausibility it is here also more likely, that as in the case of Chippenham, in Cambridgeshire, the derivation is Cippa, a personal name. The dative case Cippenhamme occurs in a charter of King Alfred,[1] and is spelt Cippenhamm. Hence Chipstable must mean Cippa's enclosure.

When we pass on to plant life, we find in the extreme south-west end of the county a village bearing the name of *Selworthy* (Domesday Book, Selewrda). The word does not yield up its secret to the casual inquirer. It is pure Saxon, however, and tells us of forest lands (as some other names do) which have disappeared or dwindled into mere little woods or picturesque tiny copses and knolls, giving entrancing variety to the landscape, especially when within sound of the waves crashing on the shingle. The ending *Weorthi* often occurs, and means a farm or enclosed land, as in Clos or Close-worthy (Domesday Book, Cloueswrda) Tatworth, and Chel-worth. Worth is a descriptive ending spread through England (as *e.g.*, Chatsworth) and Germany. All students of place-names are aware of the value of comparisons, since the same name assumes the most varied shapes. Sel means sallow, salig is a willow, and both words are derived from the Gothic root sahada. We seem, according to modern plilology, to have the precise analogue of the name of the little village of Selworthy in the German Seligenstadt. It may be noted, however, that in a classification of place-names of Germany, Seligenstadt is coupled with Heiligenstadt, *i.e.*, the city of the saints. This is probably wrong, and Selworthy is the " willow farm." *Selwood Frome* is on the Ffraw, and so is the " willow wood " on the Frome. It has been suggested that sel is Saxon for large and that Selwood accordingly means large wood. It had received a name in British of similar signification, *Coit mawr*,[2] " the great wood." There are many places in France of this name Saule, the willow, *e.g.*, Sailly. In French and Belgian topography *Seille* as an affix means a wood. Hence with this origin the word Selwood would be a doublet, and *Selworthy* would mean " the

[1]Kemball : *Cod. Dipl.* ii., 115, l. 2. [2]Pullan on *Local Nomenclature.* London : Longmans, Brown & Green, 1857.

farm in the wood." At Domesday there were forty acres of wood out of a hundred at this place.

Names of trees have undoubtedly given use to place-names, but each case requires separate examination, as there are names which have been easily corrupted, and readily accounted for by appeal to local circumstances, and forest scenery. It will be found that the elements ac, ash, baec, do not invariably mean the trees, oak, ash, and beech. There is a village under Lansdown, Bath, called *Beach*, where there are no beeches, and where the soil is not suitable for their growth.[1] This we interpret as the form of the Saxon personal name Beag (with soft g). Aesc is an undoubted personal name. Bickley, Bickenhall, Ash and Ashcott, and other names may refer to the Ash-tree and the Beech-tree, and in some cases do. Martock is not the Market-oak. In the *Index Villarum*[2] it may be seen how numerous are places with the affix or prefix ash, while such a place-name as Chew stands almost alone, as does the place-name Martock. There are, of course, many Ash-tons. *Aller*, at least in some names (not all), is the alder tree, as Ellershaw, a personal name, means alder-wood.

The birch and the alder were characteristic Somerset trees. We have Berk-ley (Biorca-leah) in a disguised form. In the marshes of Somerset alder trees were a marked feature, and if we do not discover many place-names certainly derivable (as Aller, Alre, Alra) from the tree, it is because the Saxon had not so much genius for the picturesque as for the practical. Though as Tacitus says, " the settlers fix their abode by spring, or plain, or in wood, as suited them, and each person makes a clearing round his home," they were little likely to call a spot by such a name as Primrose Hill, and so it is, to begin with, unlikely that *Claverton* is from Clote, a water-lily,[3] and so the name means " the village by the ford of the water lily." In Dorsetshire the water lily is called the Clote.[4] This, or that the burdock is meant is hardly worth discussion. The Domesday Book spelling is Clafer-ton, and on this basis

[1]*Place-names derived from Plants in the neighbourhood of Bath:* Bath Nat. Hist., see Proceedings, vol. vi., No. ii., p. 132.   [2]*Alphabetical Table of all the Cities, Parishes, Villages, &c., of places in England and Wales:* Adams, London, 1680.   [3]*Ellacombe, ibid.*   [4]Barnes' *Poems of Rural Life.*

various conjectural etymologies have been put forth. An earlier spelling found in Kemble's *Codex Diplomaticus* is Clat-ford-ton, of which the Domesday spelling is a softening. In the 14th century the spelling is Clatfertune.[1] Clayt is a Wessex word, meaning clay, and hence the meaning is Clay-ford. There is a Clay-ford in Wiltshire and one in Southampton. Without examination it is not for us to say whether Claverdon in Warwickshire, and Claverly in Salop, are shortened forms like Claverton. There is a personal name "Glaed," which would become Glat and Clat, as Slaed becomes Slatt, in popular pronunciations. The name is clearly descriptive.

The elm-tree is not a native tree; the wych-elm is. The name *ulmus* is Latin. It is a tree introduced into England from the south-east of Europe, and it is a relic of the long Roman occupation of more than three hundred years. It must have spread slowly. "In Evelyn's time," we are told, "the elm tree was not found in Shropshire and several counties." It may thus have happened that the presence of one, late planted, would readily give its name to a spot. Nevertheless, there are instances of what appear to be a confusion of the tree with personal Saxon names, as, for example, in Ald-helm, and some similar-ending names dealt with in later chapters on personal racial names. *Emborough* is an example.

How possible it is to be mistaken in supposing that a place-name is locally descriptive may be illustrated by a reference to the customs, which prevailed, of the symbolic marking of land. Mr. Wickham[2] has an interesting collection of examples of field names so derived, of which we only cite Owl's Nest in Kilmersdon, and Swan's Mead in Wellow. These symbolic names were the owner's mark. This accounts for many peculiar local field designations. What has already been said on Crene-mella, now Cranmore, may be compared.

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[1] *Chartularies of Bath Priory*, i. 29, 53, 74. [2] *Records by Spade and Terrier*, p. 50.

CHAPTER V.

Local Characteristics—Coombes.

One of the commonest names in Somerset for spots lying in a hollow is that of bottom. Bottoms in Cornish dialect are valleys, old stream works, stents.[1] Streams are loose stones containing tin, which explains stents, as stream means tin in Celtic Cornish. *Bothem* is also found, as a dialectical word, for a water course.[2] Usually there is a water course in these bottoms as in Stowey Bottom, also comically called Fiddler's Green. But places lying down in a hollow are in the south-west of England usually called combes. There is no commoner word in the south-west.

It is usually considered that this term, so familiar to us, is the word which in all cases is derivable from the Celtic word cwm. It is commonly thought to be a relic of the language of the old British inhabitants. The Welshman still has the word cwm, a valley. But we must not fail to point out that words like this, and with this affinity, are found in other languages. It sounds somewhat startling to those who place implicit reliance on such a sole origin for the word to read the definition. "Cumb is another name for an extensive sheet of water, that is, a running sheet."[3] Of course, like a bottom, a combe has very frequently a stream running through it. Now this word cumb, meaning a stream of water or streamlet, is by the same authority derived from a Norse word, *kumpr*, which is obviously allied to the Saxon word comb, meaning a liquid measure. The Greek *kumbe* and Sancrit *kumbhas* both mean a vessel, basin, or cup. Thus the word is more or less found in all languages of the Aryan type, in forms variously disguised and with divergencies of meaning, yet preserving the fundamental idea. Parts bordering on ponds and streams are in old French called cumb. We have then the Saxon combe, mean-

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[1]Halwell: *Dictionary of Archaic and Provincial Words.* [2]*Anglo-Saxon Names of Places*: Leo. [3]*Ibid*, p. 82.

ing a hollow, as well as the Welsh cwm. Modern German has still a word *kumpf*, a basin or bowl, and a dialectical word, *kumme*, a deep bowl. Moreover, these are genuine Teutonic words. The Welsh cwm is paralleled by the Cornish *cum* and the Irish *cumar*. Nor are these Saxon loan words in the Welsh, or Celtic loan words in the Saxon and English, but all alike go back to the primitive Aryan base. The Saxon bringing his word "combe" with him would readily preserve the Celtic cwm, as meaning a hollow of any sort. A pretty confusion might arise if, in any instance, the north country word comb, meaning " a ridge of land " (the A.S. camb and the German kamme, a comb) had invaded the south. There is, however, the evidence of existing personal names, such as Coombes, to show that by the usual process of assimilation where the origin of a name has been forgotten, the personal name so frequent of Cyna and Cyma, or Cuma and Cumma, a Wessex name, Wiltshire, Dorsetshire, and Hampshire name has resolved itself into the valley word coombe. People, it is said, were called Coombe because they dwelt in Coombes. Cuma was the name of a 10th century Abbot of Glastonbury. And this Cyma, as a personal name, is derived from *cyman,* to come. Cyma means the comer or stranger. Now this personal name certainly might occasionally account for those place-names where we find that the name combe is involved in cases where it is not easy to discover any pretence or apology for a hollow or a water course. The personal name is properly Coom, the sibilant being the usual addition and turned into Coombes. Of course we find " de Coombe," probably a pretentious vanity. Hence, though the word coombe, meaning a valley, is found in but few counties, does not in fact occur at all in the East of England, or in Hampshire, while there are many in Cornwall, a few in Surrey and Sussex, and only one in Hereford, the personal name Coomb, and the place-name Coombe-ton (Compton) is wide-spread, and in many cases must arise from the personal name. Cumberland, it is said, is not the land of the coombs or valleys, though they abound. It is the land of the Cumbri, in which this element Cyne or Cym as a tribal name may perhaps be found. This class of place-name, so derived, is apparently small in the West, and

the majority of the place-names are genuine hollows, valleys, or bottoms, sometimes with and sometimes without a stream. The purport of all this is surely clear, namely, that it is not correct to explain Celtic cwm, a valley, for it is equally Saxon, Norse, and Irish. Thus the word has wider possibilities in it than is generally supposed.

A combe of special interest is that of *English Combe*, in which parish also is found the local name of *English Batch*. It is seductive, interesting, and enticing to find in these names traces of the boundary line between the rivals, the English and the Welsh or the Saxon and the British in quite early days, and believe "that this Southern dyke forms the boundary line after the battle of Derham, A.D. 577," between these hostile peoples.[1] According to this the Welsh held the east side and the English the west side of the fence as far as the Parrett; and English Combe and English Batch are parts of the line. After a prolonged study of place-names it is somewhat unfortunate to those in search of origins romantic, heroic or historical, to realise that names were not usually given in this fashion, to be so convenient for historical theory as to boundaries of rival peoples. The main question is what do the spellings tell us? What do parallel names in England or parts of Germany tell us if these are discoverable? If the facts, thus ascertainable, bear out the theory, we are more than content, gratified, and rejoiced. Few care patiently and impartially to try to unravel the skein, and those who have tried least are often most confident even of sillinesses. The Domesday Book (1086) spelling is Ingelis-combe. The *Taxatio Ecclesiastica* (1291) drops the " n," and reads Igeliscombe. In A.D. 1362 it is again Ingles-combe, and Engles-comb in the reign of Henry VI. Ingles-batch naturally follows these spellings, and in the 14th century names of vills it is Engel's-batch. The spelling of the T.E. taken alone would give us a pretty historical solution. Igles-combe is, we might say, the Welsh Eglws-combe, but, of course, Eglws is itself a loan word from the Greek *Ecclesia*, meaning a church. Then the place-name would mean the Church-combe. Very interesting; inasmuch as

there was very early a church existent there and the church of Ingles-combe was given in A.D. 1112 by the Lady Hawisia (a name related to the word Huish) de Gurney to the Cluniac Priory of Bermondsey, and by the Cluniacs in their turn was made over in A.D. 1239 to the monks of Bath. But we cannot thus ignore the spellings that persist throughout with the letter " n," Ingel's combe, and we must conclude that the form in the *Taxatio Ecclesiastica* is a case of imperfect spelling. Another attractive circumstance which has no doubt suggested the explanation above alluded to is the fact that the Wandsdyke (*i.e.*, the border dyke or ridge—old high German, as already said, want, a wall or side, and the old Saxon and Dutch wand) runs through the parish. On this dyke beacon fires may have been lit. As early as the 9th century we have the word Ingle, and in Gaelic Engeal meaning light, fire. These must be set aside, however attractive, when we find all over the country Engle-fields, Ingle-leas, Ingle-hams, and Ingel-tons, where there were neither boundary nor " wand " dykes, nor beacon fires. Then when we travel over to Germany we find Ingle-heim and other similar names. The evidence then clearly is that this is the Saxon personal name Ingold, that is Ingwald, and it is Ingold's combe, and Ingold (Ingwald's) batch shortened to Ingel. The way in which it has become English Combe is clearly traceable in the spellings. The other side of the ridge ought, we might be tempted to think, to have been called Welsh Combe, if one side was the combe of the English, but we have found no trace of this. And in German Ingelheim is Ingwald-heim, the home of Ingold, or Ingwald. We have tracked this out at length to show the method pursued, and we may add, that we really feel vexed if the evidence will not allow us to fall in with pretty theories. As Combe is by itself an indefinite designation, we are not surprised to find that most of them have a distinguishing epithet. Many are double names, and are noted under that heading, as Abbots, or *Abbas Combe*, or have a personal name as prefix. *Ads-Combe*, in Overstowey, is the abbreviation of a personal name or the simple name Ad or Aad, a known and extant name. There is still the name Addy.

There are also the local names *Ashcombe, Balcombe*, in

North Petherton, and as there is *Balford*, this is an evidence of the Saxon personal name Beald, and Bald and Ball and Balford is Bealdfrith.[1] Baldaeg was the name of a Saxon god. *Birdcombe*, in Wraxall, is probably descriptive, but is quite possibly merely a corruption of Beorht or Bert (an owner's name elsewhere found), as *Brinscombe* is the name Beorn (as in Beornhard).

Ramscombe, in the Quantocks, is doubtless the personal name Hram, and is shortened from Hraban, a raven. The name Raban is still found in Somerset in a clergy list; Hrabanus was the name of a well-known theologian in the 10th century in Germany. Thus the real explanation of all these names is not from Ram, a male sheep. If monkish writers rendered Rams-ey *insula arietum*, this only proves that they translated into Latin their own idea of the interpretation and meaning of a Saxon name.

Syndercombe (Domesday Book, Sindercoma) is in Clatworthy. Sindercombe was one manor, and *Middleton* another, in the parish of Clatworthy. The A.S. Sinder means scoria, slag. The phrase is not necessarily connected with coal-workings or mine débris. Where this word occurs in compound place-names it is possible to interpret it as a name descriptive of the permanent physical, or accidental local characteristics. Synders and scoria are found in this combe.[2] Again, *sondern* is a German word meaning to separate, and in A.S. *synder, syndor*, meant separate, singular, peculiar, private. Thus Sunderland, in Durham, is interpreted as meaning separate, privileged land.[3] Sunder-edge, Sundridge, in Kent, is said to mean " the privileged place on the ridge." What it was privileged for we cannot tell. The separation may perhaps be physical or legal. There are in the parish of Stowey lands called Sinderlands. A deep gully without much obvious reason for its existence separates it from the next " ground." This etymological explanation, however, does not suffice for *Middleton*, which is the personal name Milda. It is thus still possible, then, in the other case *prima facie* the name is due to ownership, and is accounted for by the Saxon

[1]*See the Chapter on Fords.* [2]Wickham: *Records by Spade and Terrier*, p. 257. [3]Edmonds: *Traces of History in Place-names.*

lady's name, Syndthryth, also spelt Sinedrudis, or Sindred. The final syllable drudis is the same as trude in the pretty name Gertrude. Syndred or Sintrude's combe could become Sindercombe quite easily. The ownership names are everywhere so abundant as to suggest that this is often the most likely explanation. But when a name (unlike Gertrude) has utterly died out, and no pretty girl now bears it, it is not received back again with open arms, although it is feminine. Sind, the first component, is found in Sinderbeorht and Sindperht. While it is useful to point out the possibility of this explanation, inasmuch as it is the fact that the iron industry was carried on in early days in the western part of the county, and it is stated that " a flourishing industry " once existed at Sundercombe and Treborough, and many Roman relics were found among the heaps of iron in the district, the most natural explanation still is that it was named from these existing scoriae.

Is *Holcombe* in a hollow? As it cannot be anything else (as is supposed) than hollowcombe, that is, hollow-hollow, it must be in a vale. As a matter of fact, an old church, now disused, lies in a dingle in some fields a mile away from the village. The name has thus been transferred from the old to the new village higher up the land. This is Holcombe, near Radstock. There is also, we believe, an Holcombe in Asholt. Asholt is near Bridgwater. The church of Asholt, or Aisholt, is hidden away in a small combe. As the name combe already denotes a hollow, the *hol* in the Holcombe has been explained as really from holt, a wood. *Holton* means (Domesday Book, Haltona, Al-tone), according to this, the wood-town, and Holcombe the wooded combe. We may as well connect, for the light it throws on the several place-names, Holford (in Lydeard St. Lawrence and elsewhere), spelt in a two-fold way in Domesday Book—Hulofort and Holefort. In Register of abbey of Athelney it is called Holeford St. Mary Magdalene. Now Hulfrit was (A.D. 943) the name of a Cornish *dux*, and these spellings show that we have not here to do with a hollowford or a wood-ford, but with an owner's name far back in history. This is the same name as Ealdfrith. And so also the

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other names are likely enough the personal names Ealh and Healh. Holton is the tun of Healh. In the Bath Chartulary[1] Holton (if the same) is spelt Healhtune.[2] Heal is still a personal name. Holcombe thus may not be the "hollow-hollow," but the combe of Healh. At any rate Healh (and Ealh) is a name found compounded in Ealhwine, Eahlwulf, and other names. There is also the place-name *Alcombe*, in Dunster, which is spelt Aucoma in Domesday Book. The various spellings of the latter are Alcombe, Aldcombe, Awlecombe. Aucoma is clearly a softened Norman spelling of the same name as Holcombe, unless it is the personal name Ealhcyma, of which, however, there are no recorded examples, though Ealh is combined, as above said, with any number of names, Ealhfrith, Ealhhelm, Ealhgyth; and there might be Ealhcym. The place-name *Aldwich* is not the old *vicus* (Latin) for wick or hamlet, that is the old hamlet, but an assimilation from the personal name Ealdwig. An ancient spelling is Ealdwicke.

Shoscombe would naturally be regarded as a "combe of copses." Very pretty.

> " In Summer when the shawes be sheyne
>   And leves be large and long,
> Hit is full mery in feyre foreste
>   To hear the foulys song."—*Old Song.*

The earliest spelling we have met with appears in A.D. 1298, when it is Schascombe. In the reign of Henry VI. it is Shevescombe. We have noticed that a local pronounciation introduces a slight sound of " f," Schafscombe. In addition, in the county there is Chascombe, now *Chacombe*, erroneously interpreted as Chalk-combe,[3] and there is also a hamlet name *Shascote*. These three throw light on each other and clearly point to a personal name. As an illustration of similar changes *Shurton* is spelt Schreveton and Shurreton, which finally is shortened to Shurton. But for the spellings no one would guess this origin of Shurton, and there it seems clear that it is the " town of the shire-reeve," *Scir-gerefa* (long e). This

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[1]Kemble's *Codex Diplomaticus*, No. dcxciv. [2]Heald dat: sing: heale is very common in O.E. Charters. Skeat says it means a hollow. There is a hamlet Healh on the West side of Curry Rivell. The personal name Healh occurs in the parchment register of the parish of Stowey, in A.D. 1570. [3]*Kirby's Quest.* Preface, p. xxxii.

Sceaf in Sheves-combe is also found in *Shapwick*, and possibly in *Shep-ton*. Sceaf is a notable name. The descent of the royal house of Cerdric (Chard, Cheddar, Ceodr) was traced even by a Christian Bishop (Asser) up to Woden, who was the son of Trealaf, who was the son of Frithawulf, who was descended from Sceaf, "the son of Noah," "who was born in the Ark." And Sceaf was a common name, and is connected with the history of Alfred in Somerset.[1] And remember to pronounce " Sceaf " with a soft sound of the " sc," Sheaf, and not with a hard " c," or you will stumble at this word.

It is when patiently plodding through the lists of local boundary names in descriptions of ownerships, private or monastic, and in the interesting accounts of perambulations of forests, that you meet with numerous names which overthrow your faith in merely etymological explanations of place-names (reposing on no obvious foundations of fact), while at the same time they afford a clue to the explanation of other names which are better known, and still extant. For instance, in the *Cartularium Saxonicum*, in a boundary description, you read : *sic ad rivulum Neglescumb*. *Neglescumb* is the name of a stream according to this. Cumb here may be directly connected with kumpr, a water course. And Negles is distinctly illuminative. It surely throws light on the origin of the place-names Nailsea and Nailsworth (in Gloucestershire). Neagle is a personal name, Negle, Nagle would be pronounced Nayle. *Naalsoe* is a Norwegian name, in which " oe " is an island, and Naal (Nayle) the viking's name (or a personal name) who carried his spoil there. Nailsea already mentioned may be compared. There are three Domesday subtenures mentioned under the name Nigel, one of whom, Nigel Medicus, the conqueror's doctor, was a large property owner in various counties. So far as we can make out from notices of the name, this may be the Irish name Niel, Saxonised, or a cognate name. In the same description is *Leolles-cumb*, in a forestal perambulation, and calls to mind the local name of *Lillicomb*, in Litton. Lillies grow there, and therefore it is supposed without question to be the Lily Combe. Very

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[1] The name Scaife is still extant.

natural, and very possible. The comparison, however, suggests
a personal name in each case. This idea is further strengthened
when you examine such place-names as *Lilstoke* (Domesday
Book, Lule-stoc), in the hundred of Williton. In addition is
Lulsgate, in Felton Common, *Lullington* (Lolig-tona) and
Lullworth. Further afield are Lilbourne, in Northampton,
and Lillis Hall, in Salop. There are similar names in Ger-
many all derived from the name Lolle, Lulla. It is indeed
possible that Lilcombe, in *Litton*, throws light on the origin
of that parochial name. It is spelt Li-tuna in Domesday
Book, and it is so spelt on a chalice of 16th century (?) date.
Now this might be Lil-tona, and the "l" has become assim-
ilated, or, if not, it is far more likely the personal name Luti,
Liut, Lutto, Lioda, and Lyde, which last are Frisian forms.
If this be so, a "Lyde" has been associated with the neigh-
bourhood to within a decade or so. Lyte-ton is easily become
shortened into *Li-ton*.

. In the same *Carta* of Adulf of Tantan (*i.e.*, Taunton, A.D.
848) in which Negles-combe is found, we also read *ad rivulum
Beannancumb. Bunscombe Hill* is described as a "ferny and
woody slope." The name is usually taken to pieces and
etymologically interpreted as pen-i-combe, "the head of the
vale." No doubt it answers to this description, and hence the
attractiveness and plausibility of the explanation. Pen-i-
combe is thus supposed to be thoroughly Celtic. Pen, cwm ;
but the spelling of Beannan-cumb tells a different tale. It
reminds us at once of Beannan-hangar, which is the original
spelling of the compressed word *Binegar* and may even carry
us to Beannan-wyl for *Banwell* and other names. And
we see that Bean (Beonna, and Beon) was a name of owners of
property. These are here given at the risk of repetition to
make some attempt to show the connection of names through
the county.

There is one strange boundary mark worth mentioning. It
is called *Ceartuncombesford*. It seems to be a genuine ford.
Then a casual examination finds the elements combe, tun,
ford, and, perhaps, stops at "Cear" as a baffler. In reality
the tun is a mere misleading assimilation. The name is
Carthegn or Garthegn (gar, a spear, and thegn, a thane) and
combes is the ending of the personal name Cyme, and so

accounts for the possessive. Of this last we are not certain, as it may be Garthegns (Garton's) combe. And in further search we soon drop on such names as *Snell's cumb* and *Withigcomb*. Withycombe is known; Snelles-combe is not prominent, or known, unless locally. Of course, *Withy-combe* is by a natural explanation the "combe where the withy grows." May be, like the rest, it is a personal designation, and the original Saxon name is Wihtgyth, or Hwitegyth, or Wighthaeth, and this is indeed the origin of the modern personal name Withy, which is so common in some parts of Somerset. These "Witheys" did not all emerge from withy beds.

Crockercombe is said to be one of the finest of the many fine combes on the Quantocks. We meet this word Croker in another place-name. The present village at Pill on the Avon was called Crockern-Pill, and this shows the most delightful vagaries of spelling: Crakers Pill, Crockers Pill, Crockham Pill, Crockanpill, Croken Pill, and Crock and Pill. It must be noted that *Crewkerne* has the varieties Crokeherne, Crokern, Crowkerne, Cruchorne, Crookhorne (in Defoe's *Tour*). Any explanation must surely account for all these three names of obviously the same origin. It is easy to divide Crewkerne into two syllables and explain each of them. And so we have Collinson's explanation *Cruca earn*, "the residence of the hermitage at the cross." Very pretty. Or Mr. Barnes' *Carw Coryn*, "the stag brook." In Domesday Book it is Chruca, and the Anglo-Saxon for cross is rood, only lamely set aside by supposing that the Saxon followed the British in borrowing the Latin *Crux*. All these three names are best accounted for as originating in a Norse name, *Krokr*. *Krokr* is said to mean *vir fortis et grandis*, a big strong man. The Saxon form of Krokr is Crucga (hence the Domesday Cruca as in Cricket St. Thomas) and Hrock. The name Croker is still in use in Somerset as a family name, of whom some may be descendants of the original Scandinavian Krokr, who might, perhaps, have put into Pill with his plunder.

Crowcombe seems an allied name. Crowcombe is "one of the most picturesque spots in the British Isles." At such a spot it is tempting to describe scenery rather than worry about names. In Domesday Book the spelling is Crawcombe. We

find the variant Crockham in a law-suit in the time of Eliza-
beth. It is natural also to connect the place-name *Crow-
thorne*. We might well find in such a name the Celtic *Carw*,
the stag, and so it is "the Stagcombe." The Carew family
owned the manor, but before them the Biccomb family. It
is curious that a John Croke and Hugh Bickham had a lawsuit
about the manor as late as the time of Henry VIII. Is it then
properly to be divided as Craw-Combe or as Croke-combe?
as it may easily be either. Crawthorne suggests Craw-combe,
and that Croke-combe is a mere vagary of spelling. The one
thing fairly certain is that Crow or Crawe is here, as in Crow-
thorn, a personal name. In 960 A.D. Crawe is the name of
a feminine relative of Ethelflaed, the second wife of King
Edmund the First. Personal names were given from animal
names. The animals were supposed to be typical of the men
or the women. The nobler species of animals were chosen
for the emblem of the ship's prow or banner. They were
Viking symbols, like the dreaded black raven flag of the
Danes. A crow as a woman's name is explicable. Or the
local name Craw may be the Celtic Carw, and is still an
animal name. We do not know who or what the first owner,
Crawe, was. We want an earlier spelling than that of Domes-
day to determine whether Crawcombe may not be a reading
for Crocum, that is, Croke-ham, and thus derivable from the
same Scandinavian name Krokr. It is to be noted that
crawan[1] hylle is a boundary mark near Weston, Bath.

Thorncombe is in the same neighbourhood, for an itinerary
over the hill country of West Somerset and the Quantocks
brings you through a constant succession of coombes. The
rolling steeps of Exmoor are channelled by many a deep
combe, each the bed of a torrent. Thorncombe has a barrow
on its crest. It will be thought that Thorn is just what the
word says, a place abounding with thorns. In Germany there
is the tribal name Thurninga Dürningen in Alsace. The
name Thorn is found in lists of early settlers, and is Norse
rather than Saxon. And so the personal names Thorne and
Thorning arise, and a number of place-names in thorn and
dorn find this natural explanation. The origin, if it were

Saxon, might be shortened from Thorwin, which has a root *Thoran,* meaning boldness.

Weacombe is a deep glen. The late author of *The Harvest of a Quiet Eye*[1] has in that book described the glory of Weacombe, or a glen just like it. He ends :—

> " These are words,
> There beauty is their beauty."

But what (for the picturesque is not our present business) is the meaning of Wea-comb? It is in West Quantoxhead and is spelt (Domesday Book) Waie-comb. This seems to say that it is the Waycomb. And so it is spelt (1558). Comparison helps us to realise the possibilities. To take each place-name by itself, as if it had no connection with other names, is surely a mistake, though this is the plan usually followed. In Yatton there is the local name *Waymeram.* And in Domesday Book the obsolete name *Weimorham* (in Congresbury) *Pascua de Weimorhan.* This is easily interpreted to mean just " way-moor-ham." In reality it is the personal name Wimer, that is, Wigmaer. Again in Crewkerne there is *Wayford.* This is meaningless as the wayford, all fords are way-fords. It is shaped out of Wigfrith. Similarly Weacombe is Wig, Wih, or Weoh combe, or even the complete personal name Wigcym as the origin of the modern name Wiccomb, Wickham. And there is a *Wacame* in the parish of St. Cuthbert's Wells, which is usually spelt Walcombe and explained accordingly, that is, it is the Wealth-combe or Welsh-combe. What is the earliest spelling?

Bittiscombe is the name of a manor in Upton Noble. There was such a manor in the days of Queen Elizabeth. Now *Biddisham,* in Wedmore, is, in Domesday Book, identified with Bodeslega. In the names of vills (1343) it is Bydesham, and from the tongue-clipped spellings arise the egregious and unintelligible forms Bitsum and Bytsam. The latter must be regarded as a real poser, if it stood by itself with no light thrown upon it by the history of the spellings. These are popular clippings of the word Bedes-ham; the name is widespread—Bed-borough, Biddenden, Biddenham, Biddiscote, Biddis-ton, Bedford. No one would recognise in it the name

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which in its Northumbrian owner has acquired the permanent epithet "Venerable," Bede. Bitsum helps us to see that *Bittiscombe* is Bede's combe, and in addition is the local name *Bidstone*, while *Pitcombe,* in the hundred of Bruton, is in Domesday Book Pide-combe, and in 1343 Bide-combe.

Croscombe is in Domesday Book Coriscombe. In a charter supposed to go back to A.D. 705 the name is Corregis-comb. Cross-comb may be a place of which this name is a literal description, for ought one knows, but even if that is so the origin of the word is the name *Correg* with the "g" dropped. This is not the only case of the sort, we note that Curry, in Curry Rivel, is the name Cyrig. We make but little doubt that all these mysterious words in Domesday Book—Cur in Curland, Curi in Curry Mallett, Chori in North Curry (Nort-Chori), Curry-Pool in Charlinch (Domesday Book, Currie-pol), Churi in Curry Rival, are all words in which—in the manner of which we find so many illustrations—the "g" disappears in a vowel, and that the original name is Curig. We find no indication of a Saxon origin of the name. Cross-comb is thus, strangely enough, and almost incredible, when taken at one leap—Cyrig's combe. *Corston* is interpreted Cors, Celtic, a bog. Now in the light of the above may not this be Coristun, Corig, or Curig, or Cyrig's ton? In Domesday Book it is simply Cors-tuna, and the guess etymologist could make nothing of it; but we know that "tun" is usually preceded by an owner's name.

Triscombe is situate in the Cross-combe just dealt with. Here occurs also the local name Tris, or Tres-stoke. The explanation given is to decompose "Tris" into three Celtic words, Tre-is-comb, "the dwelling at the foot of the hill." So it is, and the situation suggests the derivation just as a waterfall in a glen close by suggests for Treborough the derivation Tre-berw, "the place of the water-fall," and Trendle for Trull is "tre-yn-dol," "the habitation of the bend of the stream;" but Trendles Ring is a large earthwork, said to be from Anglo-Saxon trendle, a circle on a slope of a hill behind Bicknoller. The word Le Trendle is often found in old churchwardens' accounts; the word trendle means *corona.* "It was the circular metal holder of the wax candle which hung before the altars of the saints." Closes of pasture

on which the charges were made for the cost of these lights were called Trendles, and the leases Trendleases.[1] We can thus understand why. Treborough is, however, paralleled by Treberg, in the Schwarzwald, and is of Saxon origin. Now Triscombe and Tris-stoke on the analogy of Cori's combe suggests to us forcibly that Tris is an abbreviated personal name. At present we have found no early spelling with the suppressed " g," though the name Thrag, Trag, or Trig does exist as a personal name in compound names; and there is the name Dryga. The name Treggan is still extant in directories.

Drucombe Wood. The name has, like that of Stanton Drew, suggested Druidism and its homes. It is east of a farm called Slowly Farm, and at no great distance on a slope towards Slowly Wood are stone heaps. There is from the character of these stones no obvious connection with Druidical circles. Dru is, we think, the Domesday Book personal name Droga, called " the young Dru," as in Stanton Drew.[1]

Hestercombe is a hamlet name in the hundred of Taunton. The spelling is Hesticomb, while Hethcombe and Heticomb are 17th century spellings, in which Hetcombe is a shortening of Hesticomb and Hethcombe, a further confusion. The prevalence of the sibilant is the true index. Haesta and Haeth are both personal names. The fact is, Haestacombe and Haeth-combe are two distinct names. In Blagdon there is a field-name Hester's corner. This is not the Christian name Esther or Hester, but the Saxon personal name Haesta, Haestan, found in the extant personal name Hastings. In Cambridgeshire is the place-name Histon, which is spelt Histone, Hestona (1165) Hesti-tona.[2] Haestan is the name of a Danish chief (A.D. 890).[3]

Elstone Combe, in Yeovil, is clearly the personal name Edelestan,[4] which sometimes emerges as Estan and Easton. Meeting with such a name we usually consider where it is " east " of. Elston is in the hundred of Stone, or Stan, which is probably an abbreviation of a longer name. Many of these puzzling names beginning with the prefix " El " are either

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[1]Wickham : *Records by Spade and Terrier* : Gregory, Bath (no date). [2]Skeat : *Place-names of Cambridgeshire*, p. 11. [3]*Onomasticon Saxonicum*, p. 277. [4]Adhelston and Aelstan occurs as names of Abbots and " Duces " in early Cartularies.

shortened forms of names or disguised forms. *Elworthy*, as a place and personal name, is not the worth or farm of " El," but the personal name Eahlweard, as *Elborough* is Eahlbeorht. Elworthy is spelt Elworth (Elweard), and then with the possessive Eyllesworthy (Henry III.), and then adopts the aspirant as Hulleworthe (Henry III.), while in Domesday Book, as Elwrda, it is nearer to the original form.

Other combes are derivable from the personal names which are elsewhere mentioned as *But-combe* (Buda or Beadu), early spelt Budancombe. We may be disposed to derive it from the Celtic Cornish " Boudi," which means a cattle-shed, but of this we have no real evidence, and the analogy of names suggest that this has its origin in an owner's name, as does the early spelling Budan, son of Buda. Buda may itself be a shortened word as the spellings show in the case of *Butleigh*. *Batt-combe* is from the name Bada, and may be only another form of Beadu. Batt is an extant personal name, and thus has a long ancestry.

Hillcombe is a corruption apparently of Ilecombe, from the river name, as the spellings indicate. This explains the apparent contradiction in the name unless it is supposed to be a combe on a hill. It is Hyle combe in the 12th century in the Muchelney Cartulary. There are also Ile wych and Ilelegh, spelt Hillegh. Mancombe is also a personal name, Man, Manning. Gat-combe may be Godecombe; Farncombe in Doulting is Farewine combe. Smallcombe appears to be self-explanatory; Wit-combe is, we imagine, the personal name Hwit, or it may be another form of the word wid, as in Wid-combe. Odcombe is Odda's combe. All these receive further notice. Many combes take their names from the places to which they are adjacent. No doubt there are many other combes in this land of nooks and corners, and we have met with many in charters and other documents too numerous to exhaust. They might repay investigation and tabulation.

CHAPTER VI.

Names from local Characteristics.
Marsh and Moor Names.

The physical features of Somerset, even in the present days of drainage and reclamation, are indicative of the immense amount of marsh and moor once existent. The area of Somerset is roughly over a million statute acres, out of which must be taken nearly twenty thousand acres of estuaries and water surfaces. The Somerset of the 11th century was bigger than it is now. Dorset and Bristol have absorbed some. A good part of this total was not reckoned in at the time of the Domesday survey. The vast moors which characterised the county were worthless for fiscal purposes. During this short period from Domesday date, on the secular scale of geologic time, no vast changes have taken place. The sea that rolled in to Banwell, to Glastonbury, and washed the steeps of Blagdon, where now is an artificial lake (the reservoir) made on the spot " where rolled the sea," ceased long before William the Conqueror measured his length on English soil, and wittily said he had thus taken possession of it. But marshes and moors have been transformed. Something like one hundred and eighty thousand acres ignored in the survey were, for the most part, moorlands. It is little wonder, therefore, that marsh and moor names are found in some abundance, some obsolete, some extant, some clear, and some disguised.

There are the well-known names of *Marston*, which is A.S. Mersc, a marsh; or *Sedgmoor*, a name derived from plantlife, the abundance of the characteristic secg, a sedge; of *Merriott*, usually supposed to be a form of Mere-gaet, the marsh gate or road; of *Wedmore*, of which various explanations are given, which find mention elsewhere; and there are less known names of interest here spoken of. There is a distinction to be made between the words moor, mere, and marsh. Etymologically and physically a moor (mor) is soft

yielding bog or turfy bog. Mere is more common in the
sense of marshlands, boggy swine walks, and places adjoining
morasses.[1] Marsh is from the middle Latin, *mariscus*. Other
words indicative of marshy ground are *rysc*, a rush. *Ruishton*
is curiously spelt Risc-tune, Riston, Ruston, Ryscedon, Rys-
ton, Risstetone (14th century). The earliest spelling is Risc-
tune : " Grant of land at Risctune by King Alfred to Dene-
wulf, Bishop of Winchester."[2] There is a *Rush Close* in
South Cadbury. Mere, it may be noted, is sometimes the
ending of a personal name, *Maer*, meaning " distinguished,"
as in such names as Eadmaer, Wadmaer ; and often as a pre-
fix, Maergaet, Maerwin, and the like.

Glastonbury Abbey was surrounded by moorland. The
cultivable portions were part of the monastic possessions. It
is interesting to read the monkish description of the "beating"
of its boundaries, as set forth in Cartularies or charters. If
the names are not all of the dates of the charters, they are
yet evidence of the traditional early names.

In such descriptions we find the mention of numerous
" lakes." A lake is not, as so found, the geographical lake
defined as an enclosed piece of water. These lakes are, in fact,
sluggish streams flowing through a marsh, a bog, a fen, or
mere. The name fen, common in the eastern counties, in the
fen country of Huntingdonshire, Cambridgeshire, and the
neighbourhood, is not found in Somerset, unless it occurs
sparingly in the truly Somerset form of Ven. In Milborne
Port, for instance, is the name *Ven*. There is a " Ven," not
easy to identify, in a will : " Francis Luttrell, of Ven, Somer-
set. In West Monkton is the local name *Venacre*. In
Bishop's Lydeard Venn Mansion. But Venacre is clearly a
corruption of the name Winegar, old German, and Winagar,
Anglo-Saxon, and the name Wenna and Wen in such forms
as Wen-stan, Wenric, Wentryth, and similar names (with
which the present-day personal name Venn is connected) may
account for all these. And the curious name *Venelcross*, in
Yeovil, is probably the personal name Wendel. Such a name
as *Wendel's Combe* is found. Thus the word fen does not

[1]Leo : *Anglo-Saxon Names of Places*, p. 96. [2]*Cartularium Saxonicum*, No. 549.

appear to occur, although there is the Anglo-Saxon word Fenna, a bog. Why it has not found a place is no doubt worth investigating. It marks a dialectical difference. The word Lake as an affix is not uncommon. In the charter alluded to, *Pinlake* is described as a spot only approachable through the middle of the marsh *per medium morasci*. A place-name, *Lake*, occurs in Kingsbury Episcopi. Pin-lake, if Pin is Pen, means " the head of the stream." Cock-lake, if cock is *coch* (Celtic), meaning red (as is usually supposed in the place-name Coker) is the " red stream." This is in Wedmore. For this latter we note a different spelling, Cocklade. Whichever is the mis-spelling the meaning would appear to be the same, as Lade is Anglo-Saxon for a water-course, and represents the Anglo-Saxon lad, a way or course. Our verb to lead is from the same root.

In the Edwardian perambulation of the Forest of North Petherton occurs the name *Gogeslode*. In Buckland there is still a *Coglett Field*. The prefix of this local name Gogo occurs in a Bath Abbey Charter " Grant (by the Prior) to Henry de Dunstorr, of all the tenement de Gogebure." Gogo and Gogan are personal names, the same as Cog (Cocingas), Gukkingin in Germany; Gugging in Austria shapes itself into Cock and Cocking in England. It is quite possible that is the origin of the name *Coker*, to which, as just said, a Celtic explanation is usually given.

In a charter of King Athelstane, among the gifts of this (local?) rex or king to Athelney, is that of the manor of Lenge (A.D. 937), and in the boundary descriptions we read " Corlac and Ashlake, with the old lake up into Chesterlake." Without further evidence it is difficult to be sure what Gor-lac is. It may probably be A.S. gor, filth, dirt, the muddy stream. Gore as clotted blood is simply an accommodation of the meaning to a special form of filth. It can less easily be the word gore usually applied to a triangular slip of land. *Ashlake* is aesc, or ash stream, and Chester-lake, as this name thus stands, is from *castrum*, a camp. There is a *Greylake* in Middlezoy. As we find also *Redlake* and *Whitelake*, there may be here references to the character of the soil, the rock or earthy bank of red sandstone or limestone through which the streamlets flowed. In boundary marks of Manor of West

Wooton by Edmund the Elder (A.D. 946) to his thegn
Ethelnod, the Pylle stream is called Whitelake; and Dingan-
hurst is the name given to a tract of land extending along it.
Other interesting local names occur in this document. *Grey-
lake* may possibly be the name derived from the grey appear-
ance of the bog produced by the masses of light-coloured
sphagnaceae or bog-mosses, in search of which we have
travelled far across the moors, rejoicing to find them capped
with those marvellous urns, the " fruit " or rather spore cases,
which excite admiration, and baffle the draughtsman to copy
with his pencil, as seen under the microscope. In North Curry
there is a *Westernlake*, indicative of a former water-course.
Lichelake is thought to be a relic enshrining in a name all
that is left to human memory of some long bygone tragedy,
or bloody conflict, when, after battle and slaughter, dead
bodies slowly glided down the sluggish stream. It is, of course,
well-known to everybody that a lychgate is a gate at the
entrance to a churchyard, where from a time immemorial
custom the dead body is rested before the final entrance into
the sleeping place of the departed. Lic is a dead body. As
an illustration, the place-name Lichfield is said to be so named
from the historical fact of the martyrdom of a thousand
Christians in A.D. 304. We note that a byname for the ponds
at Emborough, in the parish of Chewton Mendip, is the
Leachmoor ponds. Leachmoor is more likely Lechmere, the
dead or stagnant pool, and the addition of ponds is needless;
and it will occur to the reader that Lichlake or Lech-lake
really means the same thing, the " slow, sluggish stream,"
without calling for slaughter. No doubt other examples may
be found in these Somerset " lakes."

If with the monkish guide in our hands we return to Glas-
tonbury and beat the bounds of the Abbey lands, we find such
names as Bitwynehorde, Ylake, Ywere, Abbedisdich, " *insula
de Northlade*," Wethmore, Tunsingwere, Kympingmere,
Scearphorde, Mere, and as we are travelling through the
middle of the moor *per medium moram* over bridges, the
fontem de Keneward or Kyneard, and *fontem de Bledeney*,
the description makes it clear that these bridges are artificial
fosseways. Such, perhaps, was the *Bitwyne-horde* mentioned.
This we have elsewhere suggested is Bedwyn horde, and the

name is a reminiscence of King Arthur and the round table, though it looks temptingly like Between-horde. But horde itself means a division. A hord was a boundary of wattles or frame of wickerwork forming an enclosure or district. *Scearphorde* is such a boundary in the marsh. Scearp may easily remind us of the *scirpus* or tall and graceful bulrush springing up and adorning the boundaries of the bog—a monkish Latin name—but it is, we think, the old word from which the well-known term "escarpment" is derived. A scarp is a "curtein of a wall," and is so called because it is sharp or steep. There is still the place-name *Scharp-ham* as a local name. In the charter we read at passing through the middle of the moor *subter Scherpham* below, Sharpham. In Glastonbury there is a *Sharpshaw* and another in Nunney, which according to this ought to mean "Steep-wood."

These and the like obscure names must not be dismissed as without interest, since they afford clues to the explanations of otherwise problematical local names of farms, fields, and hamlets, and are a caution against wild guesses. In the little-known names recited *Tusingwere* or Tunsingmere, Tunsing is the personal name Tunsig. Tunn or Tun occurs in the name Tunweald of Tunwealds stan, now *Tunstone* in Gloucestershire. In the eastern counties a *tunmere* is explained as the line of procession in perambulating the bounds of a parish. Possibly some might think it interesting if this name meant "sing a tune here." In Kympingmere, Kymping is probably a disguised form of Cymwine. It is in this charter that there occurs the name Osgar in the phrase "*domus Osgari*," as a boundary mark, and when we find *Goathurst* spelt Gahers in the earliest spellings (Domesday Book) and discover the local name Gaershill, we may see that these words are corruptions of the personal name Osgar. This carries us far away from Goat-hurst as naturally meaning goat-wood, and it is only by following the steps that you realise how such corruptions arise. And again we read of *insula de Heorti*. Now this name occurs locally in such names near Chard as *Hertham* and *Hurtham*.

Another mere is *Saltmere*. Saltmere was an appanage of the Island of Athelney. Salt was a necessary of life then as now, and from the brackish lake it may have been derived.

There are spellings Salmore and Salmere, but these are late Saltmore is north of Athelney in the angle between the Parret and the Tone, containing more than a thousand acres of pasture. It is Saltmore in A.D. 1382-3. *Saltford* on the Avon is in original spellings Salford, and this is rather from " sahl," seal (as already given in Selwood), the sallow-willow, fancifully called the palm, flowering always about Eastertide.

Such epithets and descriptive parts of compound minor names are worth enumerating as illustrative of the past physical characteristics of Somerset. The reader probably knows how much of its most interesting history (natural and civil) is due to its moors. In Exmoor the Ex is the river name (as before explained) aecs, uisg, esk (compare Eskdale in the north). *Stanmoor* is likely the stony-moor, though Stan may be an abbreviation of a longer word if discoverable, that is of some personal name beginning or ending in Stan, as, for example, Eahlstan. *Warmoor* is not the battle-moor, that is, reminiscent of the clash of warrior's steel, but wor, as perhaps in Wor-spring (which, however, is probably Worla-spring or Worla's wood) means *stagnum*, or a swamp. Thus War-moor would be in meaning a doublet, the " moor-moor." *Westewalmoor* is found as a part of " Wales " between Queen Camel and Camel-Abbots or West Cammel. We suppose that this local name Wales is in reality a form of the word Weallas, meaning the strangers, or of the personal name Wealh, with the same meaning. *Allermoor* is also a moor near Athelney. The village of Aller is on this moor, and we find that its name has been derived from Aldor, a prince; also from the abundance of the alder trees, which is mentioned as a characteristic to a late period. It is indeed very possible that Aller is in fact the clipped form of the personal name Alheard, Aelheard, or Alhard. In Westmoor, Curry Moor, Haymoor, in North Curry, Brentmarsh, and Chen (or Kenn)-moor, the names are taken from the places to which they are adjunct. As also are Weston Moor, Nailsea Moor, Clapton Moor. *Blackmoor* in North Buckland, and Houndsmoor in Milverton, are the relics of the racial names, the Blacks or swarthy race, and the Huns. *Kingsmoor*, on the Yeo near " Ivelchester " or Ilchester, was royal property. There are accounts of the " late Queen " in the reign of Edward I. It was pin-money, perhaps.

Ilemoor is on the Isle. *Heathmoor* is on the Poldens. In *Burtlemoor*, Burtle has an alias, that is, it is also called Sprawlesmead, interesting as the seat of a priory. In the 16th century the spelling is Barkle moor. The letters " t " and " c " are easily confused in manuscript, and it is possible that the true word is not Burtle but Bircle, though the former got itself established. Bircle is in " the very sink of the marisch " on the river which runs to Hunspille, and a place very fit for a hermitage, according to the taste of these solitaries, concerning whom our present task does not call upon us to enlarge or explain. " For though there be a stone-ford called Burtlesteening 'tis not passable or the place anyway accessible in winter."[1] The description cited is as late as the 18th century. Burcle is Berkeley or the Birch-lea. If Burtle is the true reading this is extremely interesting, as Brislington has the spelling Burtle-ton and Burstleton, all indications of the name Beortelm, Beorhthelm, Brihtstelm, Beortel's-ton and various corruptions. *Kinnard Moor* is Cyneheard[2] Moor. A Cyneheard was brother of Sigebeorht, King of Wessex in the 8th century. The modern name is Kennard. *Godney Moor*, near Glastonbury, is Godeney Moor, the name Gode or Good. But as " ey " means a watery place, not necessarily an island, this is obviously a doublet. But this place-name is of somewhat doubtful ending, and should possibly be classed among the hayes, as it is spelt Godeneya (1344) in British Museum Charters, and Godenhay in the time of Henry VIII. The ending " ey " is, however, the more probable. There is a Gedney in Lincolnshire, that is, Gaedan-ey, which embodies the personal name Gaed. The curious place-name *Edvin Ralph* in Herefordshire is anciently spelt Ged-fen with the same personal name attached. The letters have been transliterated, and Gedfen or Gaedwine becomes Edvin. But for this, the most easy explanation of such a name would be to suppose that it was Edwine Ralph, and be content. Two local names mentioned in connection with Yeovil are *Huntley Moor* and Snowden, Snouwedon in la Marsh. In A.D. 1403[2] there is a grant of this Snowdon in the Marsh. We must not think of a down and of snow. This is doubtless a corruption of the A.S.

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[1] John Strachey : *List of the Religious Houses in Somersetshire*, 1730.   [2] British Museum Charters, 836, or Cyneweard, the name of a Bishop of Wells, cir., A.D. 975.

Snaedan. A snaed is a piece of land separated from the ownership of the mass of land around it—an isolated bit. Huntley is spelt Hauntelemersh in the reign of Edward III. This is an abbreviated personal name Hund or Huntulf, that is Hundwulf. Shortenings of this kind are too numerous to excite question, or provoke surprise.

In the document above cited another boundary mark is that of *Renmere*, probably *hrefn-mere*, that is Raven (name), a pool which has been drained, but as late as A.D. 1662 was a marshy bog called Raw-mere, and actually now known as Rodmer and Rodmead. There is also a Herdy-moor, the older form of Sedge-moor, and Herdy gate from Hreod, a reed or sedge.

Of names compounded with Marsh we find *Peasemarsh*, a hamlet name in Ilminster. This is Pega's marsh or Peya's marsh, as also in such widely-spread analogous names as Pesford in Northamptonshire, Pease-more in Berkshire, and Peasenhall and Pea-kirk in Suffolk. All point to a Saxon name, Pega, and the church of Pea-kirk, in Northamptonshire, is in fact dedicated to a Saint Pega, and the name was common. We still have the hard sound as in the name of Pegg. St. Pega lived at the beginning of the 8th century. A Saxon would speak of Peya's church. There was a Paega who was a Worcestershire abbot. This is the origin of *Peasedown*, in Peasedown St. John, near Camerton. Mr. Healey's *History of Parts of West Somerset* interprets "Peasey's Pool" as Pixies pool. It is Pega's pool more likely, though we lament the disappearance of the pixies. There are of course *Moretons*, as in Compton Martin and in Fivehead. There is a *Goosemoor* in Brompton Regis, which is probably Cors-moor, that is, a doublet, as cors already means a marsh. *Lidmarsh* is Lyde marsh, the personal name. *Moorlinch* is misleading, as the Moor is from gemeare, a boundary. Linch is elsewhere explained.

As a district name there is that arising from what is called the river name the Wring, *Wringmarsh* near to Wrington. Wring as a river name is not distinct from Rhin (compare the Rhine) which means etymologically that which runs. If a rhyn means a promontory, it is because it runs out to sea or is a projecting tongue of land as Pen-ryn in Cornwall.

CHAPTER VII.

Fords.

We have more than once pointed out that some of the names ending in ford are in reality assimilations. Colour is given to the explanation in cases where even a bit of a ford across an insignificant brook actually exists. As a ford may mean a way apart from crossing a stream, some of the names may be thus accounted for. Others, we may say, are shaped from the ending to a personal name, as frid, frith, in such a name as Wilfred, Wynfrid (Winford). Frid means peace, the modern German Friede. Others again are difficult to determine owing to confusions that have crept in unawares. Such a name is Keyford, near Frome.

Keyford is of some ecclesiastical interest. Strachey (1760), in his account of the formerly existent religious houses in the Diocese of Bath and Wells, mentions the tradition of a nunnery at Cayford, near Frome, belonging to Cirencester. The origin of it is dated as far back as A.D. 705. The spellings may be described as excruciating. Beginning with D.B. Kaivert and Caivel, we find later spellings Keyferz, Cayver, Kayver, and West Kayver, Cayfords in A.D. 1493, and in the court rolls (1478) Cayford. There is also a Kayford near Yeovil which is also spelt Cokerford : " Lands at Keyford or Cokerford given to St. Augustine's Abbey by Nicholas FitzRobert, FitzHarding.'' Here there must be some confusion. Keyford is not connected etymologically with Cokerford, and is scarcely a form of it. If Caivert and Caivel stand side by side they are not names of one manor but of two, the two manors into which the locality is parted in Domesday Book. A gallant attempt has been made to find the explanation as a surviving Celtic name. This applies to the form Caivert as supposed to be derived from Caegwyrdd, which quite easily becomes Caewyrdd and Caewyrt. This compound is then interpreted as meaning the " green enclosure." It is sufficiently obvious that Caivert and Caivel are attempts to represent

sounds awkward to Norman clerks. Caivert is a corruption of an owner's name, Gefheard, and Gifheard is the present name Giffard; and Caivel is a similar corruption of the Saxon personal name Caewulf, both known names. Caivert and Keyford as names of the same place are really both of them corruptions of Gefheard, and Keyford, like so many others, is thus not a ford at all so far as the origin of the name is concerned. Gefheard was a Domesday tenant near Frome at the spot with the disguised name of Elm and at Woodborough in Wellow. Gifheard, in the Stoke Giffard of Somerset (now Stoke Rodney) and of Stoke Gifford in Gloucestershire, is the name of a whilom important and considerable Saxon family. It is possible that the components are Gif or give, and ward or weard, that is, Gifweard. It will be observed that all the diverse spellings here find their explanation, even that of Keyferz.

Of other names besides those given elsewhere (under other headings) which are disguised from personal names, there is that of *Alford*, a small village on the Brue. Alford is an illustrious name, and it is connected with the county. People get puzzle-headed in dealing with the relationship between names of persons and names of places. No one, we suppose, denies that large numbers of persons have derived their names from the places from which they came. When other means of distinction, nicknames or by-names and other methods, failed, then resort was had to the place, as, for example, we might say Alford of Winterbourne, and then the prepositional connection was left out. So John Alford might have derived this means of identification from the fact that he was born by the Brue at the village called Alford. Or this John Alford might go and buy an estate and call it Alford by his beloved personal name. Or, if inclined to think that names are *per se* aristocratic or otherwise, he might proudly appear as John de Alford. Such considerations do not disturb for one moment the fact that Alford is, after all, an abbreviated personal name. And, in fact, in Domesday Book it is spelt at large, Aldedeford. In A.D. 1315 it is curiously Allecheford. It is not only curious but an instance with a wonderful power of conviction for the most obstinate, provided there is present the saving grace of patience with what is novel to him. It is

thus : These two forms in spellings found as wide apart as the end of the 11th and the beginning of the 14th century confirm one another; and the more so as they seem so widely and irreconcilably diverse. In the 8th century the name Ealhfrith is also Alchfridus, Aluchfridus, and Alhfrith and Alfred ! Alford is, therefore, ultimately the personal name Ealcfrid, Ealhfrith, with other simple variations of spelling turned into the ending ford. If there is a river of any respectable dimensions or even a ditch that you can jump across, "why ! there you are !" It is the "Al-ford," though what "Al" means may be impossible to say. When a gentleman is called "Goodenough" your easiest plan is to say "good," we know that, and "enough" we also know. He had some remarkably generous ancestors. "Goden-ulf" and "Goden-wulf" is a strange creature. Avaunt ! Such reflections may possibly reduce the scepticism of some when it is pointed out that this is true of other names.

As, e.g., *Coleford* and *Cloford*. There is more than one Coleford in Somerset. There is one in Stogumber. As Alford is very close to the form Eahlfrid of the 8th century, so is Colford to Ceolfrith, Ceolfrid, and Ceolferth. Cloford, too, might be supposed to be Colford with the consonant interchanged. The spelling in Domesday, however, is Claforda, and later spellings are Clouford, and in A.D. 1315 Clafford. Neither is this a genuine ford name. Not even a Clay-ford from the character of the soil. It is a form of the sparsely occurring name spelt Hleofrith, Cleofrit, Cleofrid, Cleoferd, Cloferd. I suppose that the modern name of this ancient Saxon name is Clifford.

Wadeford is usually disposed of in the customary easy method. It is "the ford that may be waded." This would appear to be the common attribute of all fords, and is little likely to have fixed its name to one alone. However, Waedo is Saxon for a ford, and so Wadeford would be a doublet and tautological. Ford was added to the Saxon word Waedo, the meaning of which had been forgotten. In the case of the *Wadford* near Neroche, Wad is said to be the name given to the stream which with another forms the head of the River Isle or Ile. This double name most likely accounts for Wadeford. There is besides the personal name Wado accounting,

as already noted, for such names as Wemb-ton (from Wad-mendon), Wadbury, and Wadmaer, or Wedmore. There is in Domesday a Saxon owner Wado in Ashbrittle who lived in the days of the Confessor. The derivation may be gwada, a mole; but is more likely wado, an immigrant or wanderer. If Wado was a tribal name, a stream along whose banks the tribe lived may give the name to that river. Here Wedmore may be compared.

Edford is another example of the same kind of assimilation. It is in Holcombe. When we find that Eds-ton is a shortened form of "Eddeve's-ton," and that Eddeva is itself derived from Aedgifu, and that this is a lady's name, we are quite prepared to understand that by some changes Edford may be similarly accounted for. "Ead" is a very frequent prefix, said, by a great authority in such component parts of names, to mean "prosperity." We know it in "Edward" and "Edwin." We are not prepared to embrace Eadfrith or Eadfrid, and Eadbeorht, Eadfrid, is mostly a Mercian rather than a Wessex name. Like the rest, it becomes disguised as Edford, and is thus no ford at all in the physical sense. Of course, there is a stream at Edford, and the site of the old village appears to have been on the stream in the woods, where is the site of an old mill. In any case, "Ed." is shortened from some personal name.

Holford, in Lydeard St. Lawrence, is in Domesday Book Hulofort. Hulfrit and Hulfrid is the name of a "dux" in the 10th century. *Broford*, in Exton (Domesday Book, Brofort), is the personal name Beorhtfrith, found also as Briferd and Brigferd. *Donniford* is a corruption of Dunfrith or Dunfrid, a compound name, Dun and frid, found elsewhere as a local name. *Croford* is probably Crawe-ford. We do not discover any quoted and extant personal name, Crawfrid or the like. For *Mudford*, which might be at once set down as a "muddy ford," there is the personal name Mundford, and, in fact, the name is spelt Mundiford in Domesday Book, and Mudford is a corruption. *Allerford* is elsewhere mentioned.

Bayford, in or near Stoke Trister, is an instance of the prevalence of the name Beaga, Bege, and Bagge[1] in Saxon

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[1] The name occurs in a charter of Muchelney Abbey, *Ahtbegonis Possessio, i.e.* Eadbega's property, p. 95, S.R.S., vol 14.

Somerset. It is Bega-ford. *Exford* would seem to explain itself. In Domesday Book it is Aisseford, which, on the analogy of other names, should come out as Asford, since Aissa is in such names a form of Aesc, the Ax. But here this is the river name Esk, Usk, Uisg, Ax, and Ux, as in *Axbridge*, already referred to. There is little or no doubt that this is brugia a bridge, as in Bridgwater, and not Brugia as Burh corrupted. *Ricford*, in Blagdon, is a hamlet name, and from the ownerships in Saxon times this looks like a somewhat unusual shortening of the original name by a lapse of the first syllable. There were several owners in the neighbourhood of the same hundred of Winterstoke with such names as Saric, Bristric, Godric, Edric, and " Ric " may be one of these endings; or it may have been the simple name Ric now found in the Frankish form of Rich, a local and Somerset name. And here it may be remarked that to derive such a name as Rich from a peculiar nickname or soubriquet is superficial. It is a Frankish form of Reich, Ric, Rich, Anglo-Saxon signifying "rule." *Richmont* in Richmont Castle, in East Harptree, is ultimately the name *Rikemund* of the Hundred Rolls, and " Richman " has nothing to do with wealth, but is the old German Ric-man. Rich is the Riki of the *Liber Vitæ*. *Uxford* hard by is most likely to be another trace of the same name that we have found in Wookey, namely, that of Ucca, Ucco, and it is Uccasford. There is, however, the personal name Uchferth, which was a Wiltshire name and more clearly accounts for it. *Cheddenford* is Ceadda-ford (Chad's ford). *Stoford*, in the double name Berwicks Stoford, is in A.D. 1316 written " Berewick Stan-ford," and, assuming the correctness of this, we have little difficulty in recollecting the stepping-stones that constitutes some fording-places. In a charter of Barlinch Priory is the name Inefford, and we are wondering whether this is a trace of the famous Somerset name of King Ina. *Ufford* is simply shaped out of the personal names Uvert and Uffert, as in Uffords Hill (in Banwell?). *Henford*, in Henford Matravers, is again a compound of frid from the name Eanfrid, a frequent name in the 7th, 8th, and 9th centuries, and is not " hean," high (Saxon), or " hean," old (Celtic), " old or high ford."

Washford is in Cleeve. It is Watchetford in A.D. 1367.

Earlier, in A.D. 1188, it is Washford. The connection with Watchet seems definitely clear. *Watchet* in D.B. is spelt Waced. It is Wachet, Watchet, or Wechet in the reign of Henry III. This is interpreted as the " watched head," and explained as a look-out place from the headland. The name certainly appears descriptive. Wacet and Wash are Frankish softenings of Wac, as " Rich " is of Ric in Gooderich for Godric. Wac and wach mean " a moist place." Wacsan is Anglo-Saxon for to " wash " and the same word. Wak in Lowland Scotch has this same meaning. In Norfolk a " wake " is an unfrozen bit of water. As bearing on this meaning we note the local place-name *Watchfield*, in Highbridge ; that is, Wac-felt. It is " the moist or marsh meadow," and is no more a watched field than Watchet is a watched headland.

Tellisford is spelt Tables-ford (Domesday Book). This is the name Tabuel. In A.D. 1166 *Dunhet*, that is Downhead, was held by Richard Rivel in partnership with Margaret, daughter of Ralph Tabuel, assessed with Pitney Lortie in the taxation of A.D. 1327. This name is also in the *Liber Vitæ*, and occurs besides in the Muchelney Abbey Cartulary. But Tabuel itself is shortened from the name Taillebois, found in such shapes as Talboys, Tables, Tabuels, and Tallis. As to meaning, the personal name from a local name means brushwood. Dubois appears to be the equivalent of our Atwood.

Westford is the name of a tything in Wellington, and is not taken from a point of the compass. Waes itself means water ; or it is quite possibly Waese-ford, or the washing-ford. Without here enumerating all the place-names in which the epithet west may be as descriptive of situation undoubted or doubtful we mention *Weston*, in Combe St. Nicholas, *i.e.*, Wes-ton, as shortened from an intermediate form " Wast-ton," and this again may be traced to a longer word, Waterleas-ton, appearing as Waterlesston. In other counties this has been oppositely interpreted as the water leas, and as water-less. Facts speak for the former, Waterless has actually become West. *Westcombe*, in Batcombe, is Domesday Book Weste-combe, which may be Wastecombe. *Freshford*, near Frome, is diversely Fir-forda, Fecheford, and Freekeford, and (on one identification) Vexford, and may be dealt with as a curiosity. Other fords may receive mention in other chapters.

CHAPTER VIII.

Names with Local Characteristics—Lea, Leys, Leighs, and Leaze.

Leah is one of the words by which our Saxon ancestors designated uncultivated ground, though to us, in poetry, " the cattle wandering o'er the lea " reminds us of lush meadow land. Other words are feld (Dutch veldt), wudu (for wood), weald, holt, beara, den or dene, hyrst, grafe, and perhaps hyse, sceaga, and wride. Beara, as a wooded district, is not uncommon in our county. It has sometimes disguised itself as Borough and Barrow. Dene is not uncommon, and Kemble says, in his *Saxons in England*, that in one district in the south of England, from Hythe to Maidstone, there are upwards of thirty towns or villages ending in den, *i.e.*, dene. Grafe is an estate with boundary stones, and is in signification the same as snad or snaed, a part cut off. An estate surrounded with a fence of stakes was called pearrocas, or park. We know the name Chew-Park, and there are many such local names. The other words are not common in Somerset.

The proportion of leahs to felds is that which prevails elsewhere. In Kemble's charters the ratio is said to be seventy to eighteen. Leigh occurs simply and in compounds. Of the form Leigh-on-Mendip (pronounced Li) is an example. In other chapters instances of this word in compounds are given. It may be convenient to collect a few under one heading, regardless of the origin of the prefix or affix, whether, as often, it occurs with a personal name or with a descriptive qualification. *Chardleigh Green*, in Chard, is an example of tautology, for leigh is sufficient without green, as they practically mean the same thing. Chardleigh has become a proper name, and then a distinctive description becomes necessary. The simple name Lega occurs in Domesday Book at least eight times, identified with Abbot's Leigh, Angersleigh, Leigh in Carhampton

Hundred, and in Old Cleeve, as part of Street in *Ringolds-way*[1] Hundred and Leigh in Winsham, besides Leigh-land in Old Cleeve. Leage is the genitive form of Lea.

Langley, in Wiveliscombe, explains its own meaning if it be descriptive, that is, the long meadow. In *Overleigh*, in Street, the prefix is the Anglo-Saxon form ofre, a dative of ofer, a shore or bank of a river. Sometimes the river has shifted its bed, or the fen or marsh has been drained, and there seems no reason why the spot should be " over," as it does not appear to be " above " anything in particular. Other examples of " over " in other connections are noted. There are Eastover, in Bridgwater; a Northover, near Ilchester; and one in Ditcheat. The modern German *ufer* means a bank. There is actually a puzzling local name Underover, Under-ofre. You want to know how a thing can be both " under " and " over "; and we all know it is when we find that " over " here means a bank.

Wellesley is explained by a personal designation. We read : " Grant of confirmation by Richard le Waleys, the Lord of Stowey " (near Bridgwater). Le Waleys means the Wallace, the stranger, perhaps the Welshman. Welsh, of course, means stranger, and to the German-speaking people on the borders of Italy the Italians are Welsh, Waelsch. There is a *Drewley*, in Witham, and Drew is the personal name. Some of these local names are in truth modern, as Paddoxmead was, says Mr. Dickenson in a note in *Kirby's Quest*, named after John Padok of Hurcott.[2] If ancient, we must, like Stanton Drew, trace back to a Drogo, as Drogo de Montacute, the young Dru, of A.D. 1286. A mead is different from a leah, or lea. This indeed may include land covered with brushwood and a clearing, while the former means mowing land (found in after-math), its root meaning to mow (A. S. mawan, Gothic maitan). One of the pretty shepherd's songs in Schiller's " Wilhelm Tell " begins " Ihr Matten lebt wohl "—" Ye meadows farewell." The words occur in Swiss place-names Zermatt, Andermatt. But the name as a local designation is very infrequent, and

sometimes quite modern, as Stowey Mead. I do not know a place-name in Somerset compounded with this word that is ancient.

Edgerley, in Glastonbury, seems simply to be the ley of some Edgar, that is, Eadgar, which was in point of fact a well-known Mercian name. It is pronounced Eggerley; but Egger is the clipt form of Eadgar. This is included in Edersige, but can scarcely be the same as the name of the manor *Insula Edersige adjacens Glastingberiæ*.[1] *Edersige* embraced Eggerley and Wick, according to Eyton. We do not see easily how Edgerley can be the same as Edersige. There is a further interest in the name Edgerley, inasmuch as those who consider that the battle of Ethandune (Edington) was fought in Somerset, and not in Wilts or elsewhere, identify Edgerley with the Iglea of Alfred's night-halt. If Eggerlea was called Edglea, and Iglea Idglea, the identification is not impossible, whether it carry a long or only a short way to the historical conclusion sought by a late writer in *Blackwood's Magazine* and by others. Edersige still remains a separate name. It is Eadred (sometimes Heardred) Island if we are to divide the syllables Edersig, as seems most likely, or it may even be Eadredsig as a proper name. Names in Sige (Sieg means victory) do occur. A correspondent has most kindly pointed out a name which we have not met with in any list—one doubtless among many others of philological or racial interest—*Brinsea* or Brinzey, " a low hill surrounded mostly by marsh land just south of Congresbury." Bryn is a Celtic word meaning a hill. Bryn-gwyn is a compound word meaning a " white hill." " Sea " or " zey " then remains. This compound of a Celtic and a Saxon root is not impossible but suspicious. Sea is very frequently the ending of a personal name Sige, of Sig, and, as a matter of fact, the name Beornsige, also spelt Byrnsi, was a 9th century name. The consonants have been interchanged by Somerset tongues. From its situation it may have been Beorn's-ige, but it is probably the full name, Beorn-sige. Beorn is one of the commonest prefixes and affixes in personal names, as in Beornheard, Osbeorn—Bernard and Osborne.

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[1] *Domesday studies*, Eyton, vol. ii., p. 41.

In Domesday Book of Somerset there are seven place-names that are simply called Lega. Now this is a genitival form of lay, ley, meaning untilled land, Anglo-Saxon leah. In the geld list of names of Somerset hundreds the names are written in the genitive case, of which the final " e," with a mark of contraction, is the sign. The Legas (i.e., " of Lea's ") are Leigh, in Street; West Leigh and Chapel-leigh, in Lydeard St. Lawrence; Lega for East Lynge or Lenge is probably a mis-spelling; Abbot's Leigh; Lega in Milverton is now only Leigh Farm; Leigh in Winsham; and Leigh in Old Cleeve. We have a local name Barelegs, which is probably just the corruption of Barelega or bare-leigh. There is also a lega with no modern name of which Chepin was the tenant in Carhampton hundred. This might be Chepin lea, Chapley. *Angersleigh* appears to be Lega only in Domesday Book, and then the name Anger must have been later superadded, for, from their number, it is evident that distinctive names were bound to grow up for " leas." It is spelt Angarslegh (1360-1427) with a variant Aungers-legh. The modern personal name is Ainger. The name in the form (as we take it) Ansger is ancient in Somerset. There were no fewer than five of this name tenants or officials recorded in Domesday Book. Ansgar is compound, " ans " a god, and " gar " a spear. " Ans " is found, for instance, in Anshelm. We think there are obscure traces of this name in several instances. Gaer Hill, in Witham, may be Ansgar abbreviated or Osgar. What particular Ansgar or Angar, Ainger or Aunger, it was we do not know who fixed his cognomen to Angers-leigh. Names survived or sank in the sea of time. Sometimes they reappear as bits of wreckage. Hanger, a sloping meadow or wood, as an affix is different. A collection of them with their prefixes is interesting. In the 15th century is the will of a Thomas Ainger.

Mudgeley, in Wedmore, is derived by Mr. Harvey, in the *Wedmore Chronicle*, from Mote-ley, the lea on which the " mote " or folk meeting or council was held. This conjecture is made on the strength of a spelling in the time of Queen Elizabeth, Muddes-ley, and in the early 14th century (*Nomina Villarum*) it is Modesle. It is difficult if not impossible to see how an original " mote-lea " could grow into Mudgeley. There is a Midgeley near Halifax, a Midgeham

in Berks. It is true that there is a Midgehill near Chelvey which (D.B.) is Megela. This is the personal name Maegla, and Mudgeley, Midgehill, is spelt Mudgill and Muggil. Maeg is a frequent name which may be ultimately of Celtic origin. Its modern form is Magg, and, of course, with the " s " makes a less intelligible name, Maggs. Mycg is no doubt a " midge," and so Midgehill is popularly considered to be so called on account of the number of the teasing ephemeral insects which were, as supposed, very abundant. Now the full name of Maeg, Magg, Meg, and Maggs, is probably Madacho, an old German name, and there is the Celtic Madoc and Madog, which is the same with the Welsh transmutation of the initial consonant, as Badoc. There is the spelling Madsley in A.D. 1604. Madogs-ley may easily be rendered popularly Madsley or Mudgeley, according to the particular fashion of shortening prevailing at the time.

Tunley is not mentioned in Domesday Book, unless it is (as Eyton takes it) in the extraordinary Domesday spelling, Tumbeli. Now the searchers for modern manors to correspond with the ancient ones, or to fit in with five-hide unit theories of which frankly we know nothing, make Tumbeli the modern Ubley. Collinson, however, identifies it with Tunley. As Elm became Telm, so Ubley was written Tumbeli ! Now Telm is At or Adhelm shortened, as we think. Tumbeli may easily be the nasal pronunciation of Tunley. Collinson was very likely right whatever may be the difficulties as regards the attempt to sort the Domesday manors, and identify them on some consistent principle.[1] Tumbeli is Tump-lea, a small, round hill is a tump, or more likely still a shortened form of the personal name Tunbeald. This is what we think it is. Tunley is thus a much shortened word, but we see this abbreviation so often that this raises no difficulty save to find out, where possible, what the longer original word really was. We have nothing to do with the identification of manors save as they help us to track a name for a century or two or more.

Ubley. There is no doubt from the persistence of the

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[1]See Mr. Bates-Harbin's able and interesting papers on the Five-hide Unit. *Som. Arch. Soc. Proceedings*, where, as Eyton does, he identifies with Ubley.

double spellings Obbe and Ubbe, as well as (with a single "b") Obeleygh, that the name is personal, but not necessarily the great Viking Dane. The name Obba occurs frequently as a Mercian and a Wessex name as Oba, and in the 14th century there is the name, in a list, of a parish priest named Obba. Richard de Hoveden says that Hubba the Dane was buried at Cynwich, and " near Combwich, on the Parret, is a tumulus, by some considered more likely to be his grave than the mound at Stogursey." " Upper Cock Farm " is presumed to be a corruption of Ubba-Cocs, or Ubba's heap. Of Cynwich, Combwich, and Cynwit, involved in the controversy of the battle of Edington, we have elsewhere spoken.

Warleigh, in Bathford, may be the " leigh " on the weare. " Wor " also means a swamp. There is a Worminster, spelt Warmester, where Court Barons were held up to the 16th century in Dinder, which seems to be a corruption of a personal name, " Waermodestre," or Waermunds; as Warleigh is probably " Worla " as a personal name found in " Worle," and perhaps Worspring (Woodspring) or Wor(l) springea, or Worle's plantation. There is a Wirrall in Cheshire. There are Worle Hill (and the ridiculous explanation of Worrall as Weary-all hill), Worlebury, and Worleston. Worla, Wor, and Worr (Warr and Weare) are all personal names. There are many other Leighs. *Cotleigh* is Cotta or Goda's Lea. *Bonnyleigh* in Beckington is Bonna's Lea, with which the numerous *Bonhills* (in Chew) and *Bonhams* (in Stourton) may be compared. There is the name " Buna " in the *Liber Vitæ*, and there are those who own to the name " Bunn." Bine-ham, in Long Sutton, and *Bin-ham*, in Old Cleeve, are relics of the name " Beana," as in Banwell and Beana-hanger, *i.e.*, *Binegar*. *Chip-ley*, in Milverton, is Ceob (Cheob) lea, and *Bickley* is Bica, a Saxon name, as in " Bickanhulle," *Bickenall*.

CHAPTER IX.

Wicks.

The place-names ending in wic and wick are not so simple as the tyro in place-names, desirous of a short cut, supposes. They are of diverse origin. It is not easy to determine which of the possibilities is present, so far is it from the simplicity of a mere alternative. It is true that wick denotes a hamlet or inhabited place, usually with relation to the principal place with which it is connected. But this easy method leads the amateur astray. We may instance Stanton Wick. A spelling preserves the real origin, Stanton-eswick, which is run into one word, and become Stantoneswick. This Eswick is for Aes-cwig, the name of an Abbot of Bath, A.D. 965. Here, then, it is not a township, but an abbreviation. Stantoneswick is difficult to account for as a genitive form unless the name Stanton were supposed to be a personal name. It is, indeed, not unlikely that Leo is right in asserting that only a small proportion of the whole of the wicks refer to cultivation and the inhabited place; Wic (long i, and related to the German " weich " soft) mostly denotes marsh land. Wic, a township, is a root referred to the same origin as the Latin *vicus.* In Gothic it is *veihs;* in old German wich; and in Frisian, from which we get our form, it is wik. Occasionally it is referred to "wice," the mountain ash. Those places on the seashore visited by Vikings are called wics, where there is a bay that bends in, or a creek or inlet from the sea. The wych elm is so called because it bends downwards. It is gracefully pendulous. Wicker baskets are from pliable withies, and (to moralise, with the reader's forgiveness for a moment) wickedness is pliability or weak-ness. To add to the embarrassment of choice there is the personal name Weeks, Week, connected with Wig war, and found disguised in numerous modern names; for instance, Wyatt for Wig-od. Weeks' Green, in Bishop's Sutton, is from a personal name. Sometimes we think that these Weeks' must be the last of the West-Country race,

the Gewiccas. Besides, some of these personal names may be
hero names. Wicg is Anglo-Saxon for a horse, and Wicga for
a beetle. Names are sometimes given from some fancied
flattering resemblance, or derisively. In the Durham *Liber
Vitæ* are the personal names Uicga (Wicga), and the Frisian
form Wicco. We need not be surprised if we find then such
common personal names as Wicks, Weeks, Wigg, Wickenden.

The *Wicks*, therefore, in Berrow, Camerton, Langport,
Glastonbury, Spaxton, Stanton Drew, Yatton, Mark, Otter-
hampton, Beckington, and others in a perambulation of the
whole county, are not to be settled off-hand as to the origin
of the name in each several case. *Woodwick* (Domesday
Book Udewica), in Freshford, as a village and a parish is now
destroyed. There are fields called Woodward, which thus
bears some trace of the name. This is probably not the wick
in the wood as the amateur would be likely to conclude, but
quite possibly Wodwig, in which the first component is a
reminiscence of the name " Wodan." *Bathwick* is most likely
the hamlet in relation to the larger place. This is usually
clear when quite locally and manorially connected. In
Domesday Book it is simply Wica, that is Wic with probably
long vowel. In the *Nomina Villarum* (1315) it is Batewyke.
Alured de Wica (1084) had this " de " from his connection
with Bathwic, as set forth in Domesday Book.

Swainswick is not in Domesday. It is hidaged in some other
manor. There we find, however, that three thegns held *Tad-
wick*, which are places close together. This latter name is in
Domesday Book as Tatewica. It is (in the names of vills)
spelt Catewyk and Tatwick. The letters " c " and " t " are so
much alike in mediæval MSS. that they are often confused.
It is also found as " Tata Wick in the hundred of Bath." It
is Tatewick (Richard II.) and Tatwyk (Henry VI.) and Tat-
wicke (Elizabeth). So that although Catewyk has an inter-
pretation alongside other names in Cat and Cad, as elsewhere
mentioned, there is no doubt that it is " Tat-wick." It is
illuminative further to find the first component in other
place-names, as e.g., *Tat-worth*, in Chard; *Tad-hill*, near
Wookey; *Tat-ton*, in Kingston; and *Ted-bury*, in Elm. Fur-
ther afield, and out of the county, are Tad-ley, near South-
ampton; Tadlow, near Cambridge; and Tedston. Tat-ton, in

Kingston, as, perhaps, the Somerset Domesday Book name found as *Tedinton*, *i.e.*, Tedan-ton. Spellings in the reign of Henry II. are Tuthington and Tothindone, which might easily be falsely interpreted as Tything-down. Teddington, on the Thames, with its famed locks, is well known, while the Somerset Teddington is an obscure spot. This survey of the component name is abundant. It is clearly the personal Frisian name Tad, Tada. The root of this personal name is not perhaps tod, a fox, *e.g.*, Tad-caster is interpreted as the "foxes' camp," and Tedstone, in Herefordshire, as "the fox-town." Tedstone has two additional attractive names, Ted-stone Delamere and Tedstone Wafre, which we should feel disposed to stop and look at; but they are not in Somerset. However, this Tedstone is in Domesday Book Toddes-thorn. Nor is the root word tad a toad. It is Dad and Tad, which means a progenitor. But it is clearly a personal name, and very ancient, going back to primitive roots and the first articulation of babyhood. It may be added Tate-wick has, with a far search for meaning, been explained as Tythe-wick—that is, a tithing. Obviously there has been no wide comparison of names before arriving at such a conclusion as to the meaning. The wick appears to be in this case clearly derivable from the word *vicus*, a hamlet, as part of Sweynswick. And of this we may say that, not in Domesday, it is in the *Taxatio Ecclesiastica* (1291) as *Sweyn-burh* and Wyk, in which, therefore, the burgh has become obsolete, and the wyk (clearly the hamlet) has attached itself to the personal name Sweyn (*i.e.*, Swegn). This is Danish. Of course, there were any number of Swegens, Swains, Suyns, and Sweyns; but the name does not date in England earlier than the middle of the eleventh century. Perhaps this particular Swegen who has left his name here in Somerset was the son of Earl Godwine, who was Earl of Hereford, Gloucestershire, Oxford, and, be it well marked, also of Somerset, about (A.D. 1043) the middle of the 11th century. If so, it is interesting enough to find such a relic.

Standerwick is a disguise if Domesday Book is right, as it clearly is, in its form *Estarerewicca*. The vowel at the beginning and at the ending are merely the Norman tricks of spelling to soften the harsh double vowels, and so you get Stalrwic,

or Stalr-wic. It was formerly a manor. There is now Stander-wick Court in Beckington, near Frome. The spellings are in the names of vills (*Nomina Villarum*), Sandewick, which is corrupt, and there is also Stanwyck; but, as if for recovery of a clue, in the Exchequer lay-subsidies we find the spelling "Staunrwike." We see that one consonant has got substi-tuted for another, and a substitution which is not infrequent, "l" and "n" in careless speech. The Domesday spelling clearly saves us from going quite astray. Stallere is not a proper name, though it may have become so in Stallard. A stallere is a marshal, a stabularius, a master of the horse, and so an official, a governor of a place. When in the summer of A.D. 1086 the sons of Harold sailing from Ireland had failed in their attempt on Bristol they returned to plunder the sea-board of Somerset, they found themselves confronted by "Eadnoth the Stallere." Eadnoth, with his variously spelt name, Alnod, Ednod (that is the original form of "Ealhd-noth") was called Dapifer, Constable, and Stallere. He was not the only stallere (which was the name under Harold), but quite possibly this Standerwick was his manor, though under the Confessor the owner's name is Smeyn, and we find that "Smewine" was, as appears, an extant name.

It is certainly enticing when we find that William the Con-queror called the official name of his Stabularius or Stallere by the queer name of Eke, to find that *Eastwick*, in Camerton, in the ancient hundred of Wellow, is Ecchewica. This is Ekewick according to Mr. Whale. Mr. Eyton has also an obsolete place-name, Ecwicke, spelt Hecuiwicca, in the hun-dred of Bempstone. But the latter is put with a query by Mr. Whale as equivalent to *Ellwick*, in Blagdon. *Ashwick* is spelt Escuuica (Escwica) in the hundred of Kinmaersdon (Kilmers-don), and is, of course, as before said, the personal name Aescwig, and has nothing to do with the word wick in any of its possible senses. Escwicke could, without much difficulty, find itself transformed into a place "east" of somewhere. But according to our present considerations Eastwick, as Ekewick, was the residence or wick of an eke or stabularius or stallere. In Hecuiwicca the aspirate at the commencement and the closing vowel are otiose, and the name is clearly the

same, Ecwic or Ekewic. *Ellwick* is another name. It is the
personal name Ealdwig, name of bishop, priest, and common
man. Nor can we lose sight of the fact that attractive as is the
idea of the Eke's or marshal's hamlet, that Eccewic and
Hecwic are probably the personal name Ecgwig. The original
Ecgwig would not know himself as Eastwick in the present-
day form of the name. *Ellwick* is in Blagdon, and either
the same or hard by is Alduuica (Aldwica), closely connected
with Ragiol (Redghill) manorially, and set down as in But-
combe (Budi-coma). This is the same name, Ealdwig. This
is, we believe, known as Aldwick, the modern designation.

Shapwick[1] appears in the Domesday spelling in the extra-
ordinary shape Sapoes-wick. Sapoesuuica is an unusual form.
We find, however, *Carta Adelhardi Regis de Shapwick*. Peo-
ple were kings on the smallest provocation in those days.
Adelhard was in fact "squire" of Shapwick. In a supposed
charter of King Ina we find the spelling Scapewick. These
forms at least give us the tradition. Probably the Domesday
form is meant for Scepes-wick, and there is a rare name,
Scapius, which, however, must be the same name, Skepe, that
is, Sceaf and Sceaft. We have already noted, however, that
Shipham, in another part of the country (in the hundred of
Winterstoke), is spelt Sipe-ham. *Shepton Beauchamp* is
Scep-tona, and *Shepton* Mallet, Sepe-tona. These are all
alike founded in the personal name Sceaft and Skepe. Shap-
wick is then Sceafwick, or Sceaf's hamlet. If, however, the
Domesday spelling is original and correct, this must be a form
of the name Saeba, which is found as a shortened form of
Saebeorht. It is thus Saebeorht, or Saebas-wick.

Shockerwick, also spelt Shakerwick in the 17th century,
ought to be the originating place of the Shakers. But earlier
spellings are Sokerwyk, Sokerwickes, Sokwyk, and Scho-
kewig. The name is Socawig. Soca is a Saxon name in A.D.
958. Soc, in Soc Dennis, is spelt in Domesday Book Socca
and Socche, which is just this name. The name also occurs in
Soc Dennis.

Sewardwick is in Compton Dando. Seward has in the 17th
century been made intelligible as "Steward's wick." This is

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[1] There is a Shapwick Pleng in Dorset.

comfortable, as we have no difficulty in knowing what a steward is. However, Saward and Séward are the names of Domesday tenants. One of this name was Saxon owner of Stringston, and another of Hemington, while still a third, Seward Hundrannus, was lord of Adber, in Trent. The name is interesting in Compton Dando (like that of Saint Wulfric the hermit there) as one of the English-born thanes who kept his place at Adber over the conquest and enjoyed his own. Hundrannus means the hundred man. The name *Hawker*, or Hundred man, would attach to any " gheld-collector." There was thus a Seward in Compton, whether the same or not.[1] But now in A.D. 1405 is the strange form *Zevereswyk* in this village, which we cannot think is the same word. This reminds us of the modern name Seviour, which is old Norse Sebar, Sevar, Saebiorn, the Sea-bear, as a viking name. What identification there may be possible we know not, but this being interpreted looks like Seviour's-wick.

There is a *Berwick* in Somerset found in Stoford and Berewyk in the names of vills, and Berwick is the name of an old hundred. It is said that Barwick as a manorial name was left out of Domesday Book in error. The situation is between Yeovil and Sutton. It is generally explained to mean " the fenced village " from bar and wick. It must, however, be remembered that Bere was a personal name, as in " Beer " Crocombe, and there must be some good reason why a particular place should be a barred place. This is likely enough as to " Berwick "-on-Tweed.

Hone-wyk must cast in its lot with the place-names in Hun.[2] It was not a place for honey above all others, and *Yatewick*, in the hundred of Wellow, may find a place among the Goths from Geat. But Geat also means a way or road. It has now descended to a monosyllable, and is known as Wick Farm. *Grobbes-wyk*, in Compton Dando, is Grobbe, short for Gaerburh as a personal name.

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[1] It is interesting to show the persistence of names in a parish and find the last of this name in this place died lately (Aug., 1913). [2] See Chapter on *Racial Names*.

CHAPTER X.

Hays.

Leah, the old German *loh* (still a provincial word, though not in the literary speech), means really a morass, a low plain, and an open field. It claims kinship with *lucus*, the Latin for a glade, and accordingly in the primitive conditions of Saxon cultivation it is usually (like feld and veldt) employed to denote an open piece of grass land, unencumbered with brushwood, as feld might be. But in *Haga* we pass away from the designations of uncultivated ground to the idea of enclosure. Some of these words define the nature of the Saxon settlement. For instance, tun never means the fence itself, but only the area enclosed. It may include only a garden in Wyrt tun, or be a herb garden. It is a characteristic Saxon word. And the enclosures were not quickset hedges, but of *stoc* or timber. Hedges were Celtic in origin. The Anglo-Saxon settlers accommodated themselves to the British " d—d land of hedges." And, indeed, the greater part of our present fences, or a very large part, came in with the Georgian Enclosure Acts. Billingsley, in his *Agriculture of Somerset*, describes the era of hedge-making and ditch-making, which for a while afforded abundant work to the poor man whose common was, for satisfactory reasons, taken from him in those days. The peculiar appropriateness of tun is that it is nearly always conjoined with a personal name. It is " my tun," as it is " my heim " or home. Different is the word ham, with a short, sharp vowel. It is connected with *hemmen*, to enclose, and so a hamme is an enclosure, whether forest, field, meadow, swamp, reed-bank, or morass. And it is the exact opposite of *wurd* or worth in the ending we so frequently meet with in place-names. Other words of enclosure are *burg, burh*, meaning any kind of fastness, natural or artificial. By, bolt, thorp, are words not common in Somerset. Still, they do occur, as in Battel-Gore, *buttel*, a village, and Thrub-well, or Thorpe-well. No doubt " cote " (though there are cases of

intelligible assimilation where an unusual name has not been understood) signifies a humble dwelling, as Healh possibly does a stone edifice of more pretensions. This is the meaning given to Ealh and Healh by Leo[1], who says that it generally signifies the house of a king or palace, and its original signification was temple. In a boundary definition of A.D. 814 there is mention of a Cyning's healh. When, however, we find the personal name Heal, and the territorial Heallinga, the origin from a personal appelative accounts for the place-names in cases, as elsewhere referred to. It is difficult to think that Healh and Heal are distinct words. *Seta* and *seota* mean a settler or squatter, or even enclosed pasture grounds, and in Somerset place-names we find this word in the county name Sumersaetas. A Westensaeta is not a settler at Weston, but a " settler in the waste," and it is observed that this is how we get some Westons that are west of everywhere. Stede is another such word, as in homestead, but a survey of our county place-names does not give us specimens, of which some counties afford a plentiful supply.

Now, Haga meant a lesser estate, or even a single field. The strong masculine inflection hege (gen), heges, or heages signifies a hedge or fence. In Germany there are many names of places ending in hag. It is a name frequent in Domesday Book as a territorial definition. A hayne, too, is an enclosure, as a park, and to hayne up is to remove all animals from a field or ground to let the grass grow for hay. Hayne is found in old English books relating to forests. Haga is obviously allied to our word hedge; a "haw-haw" is a sunk fence. A Hayward is a hedge-warden, but not of quickset hedges, but of boundaries of properties. It by no means follows that the name Hayward is always from the employment. Hayward as a personal name may represent an old Saxon name Agward, and old German Eguard, became spelt as pronounced, Ayward, Eahward, and then aspirated. The Heigrove mentioned below is possibly the name Ecg-grove. Ag is a root, ag, ac, ec meaning point edge. The relations of the word are sufficiently clear from all this.

An obsolete manor in Ston Easton, called in Domesday

[1]Leo ; *Anglo-Saxon Names of Places*, pp. 52-53.

Book *Haia*, has left, as we believe, a relic of itself in the name *Hay Street*. No doubt it is, locally, mysterious why the spot or road should be so called. It has nothing to do with cattle food, nor is it connected with the word of which we have been speaking. It might be a Hag, or Hay, as an enclosed property. Clearly here it is the personal name Haga, or Hago. Hagana was a common name. Hagebert becomes Haicbert. Haga is pronounced Haia. Thus it was an owner's name. Street is, of course, an early word, as early as the Roman roads, stratum.

Nor is this the only instance in which there has been assimilation calculated to mislead. We may refer to the instance of *Avishayes*, which Mr. Pullan interprets as Bird-hays. It is true that *avis* is Latin for a bird, but how remote such a derivation is from likelihood only a little reflection convinces us. The truth is that Avishays is a corruption of the personal name Avicia. Before the Puritan era of Scripture names set in our forefathers were very fond of giving their girls quite curious names, as they seem to us. In five minutes in the 13th century we pick out such names as Idonia, Dionysia, Sabina, Mariota, Alvina, Avicia, and others we have noted in *Some Ancient Female Names in Somerset.*[1] Avis-hayes is Avicia's, or less likely Avice hayes. Avicia is in an old German Namenbuch (Name-book) Avagisa, of which each part is interpretable.

Doverhay, we have already suggested, may be an interesting relic of the Celtic saint name S. Dyfrig (Dubritius). We hope that this is so, and that the suggestion is a right one. But it is to be observed that the spelling Doveri may be a form of the word Defer, as found written in Domesday Book, Devre. Kemble regards this as a Celtic word, connected with the Welsh words *dyfrau*, to water, *dyfredig*, watered, *dyfr-dir*, wet-land, *dyfr-lan*, a water brink, *dyfr-le*, the bed of a river. Defer is said to be probably the Anglo-Saxon pronunciation of *dwfr*, water, plural *dyfroedd*, waters.[2] Micheldever is derived from this word, as also is Dover, and Condover in Salop (Cendefer).

Now *Sparkhaies* is also in Porlock, and here we clearly have

[1] *Times and Mirror* Article. [2] Leo: *Anglo-Saxon Names of Places*, p. 70, note.

the personal name as in *Sparkford* and *Spraccombe*. There was a family of Sparkes, " going back to the early Edwards."[1] As in Sparkford we may here say the original name is Spraga, of the *Liber Vitæ*, and the old Norse Sprakr. Sprack and Spark are simply instances of the interchange of consonants, as any sprack or lively person will see. Here clearly, as in many other local names which we have not personally heard of, the Hays are distinguished usually by the owner's name. Sometimes they are *Hays*, as in Stowey, without a qualifying prefix, and almost everywhere in Somerset locally known as Westhay, Easthay, Uphay, Culverhay. There is a *Heigrove* in what was the manor of Bridgwater, a *Hayne* in Otterford. *Heydon*, near Taunton, appears to be a shortening of a longer name, Hayder-don, which we should think was an abbreviation of Hahweard, or Haward; this is the same name as Heahweard.

Screedhay, in Milverton, is an example. Screed is the same as Scard and Scarth as a personal name. Those who know the Somerset twists will understand how the curious name Screed would become Scard. No doubt, Tauber[2] is right in his new researches into mountain names in tracing the element skra to a root meaning rock. He instances Skaraborg, in Norway, named from its jagged rocks. Scra is said by Mr. Edmunds to mean a " sea swallow." So perhaps a Viking called his vessel " the Sea Swallow." The former is correct. We do not find this latter in Larsen's *Dansk-Norsk Dictionary*.

[1] *History of Part of West Somerset* : Chadwick Healey.   [2] *Neuen-Gebirgsnamen Forchungen*.

CHAPTER XI.

Ways and Oaks.

Stowell, in the hundred of Hawthorne, near Templecombe, is Estanwella in Domesday Book, and Stanwelle in Kirby's Quest, and Stawell in the *Nomina Villarum* (1315), and *Stawell*, near Moorlinch, in the old (D.B.) hundred of Locheslei (Lox-ley), is Esta-wella. The latter is four miles from Bridgwater across the moors. Besides this there is the hamlet of Staw-ley, on the River Tone, near Wellington, which at the Conquest was a moor. The Domesday spellings are Staweia and Stawei, which in Kirby's Quest (14th century) is Stawleye, and in the 16th century becomes Staw-ligh and Stau-ligh, while the two *Stoweys*, upper and nether, are Estal-weia (D.B.). Besides this there is a Stowe Farm and a Stowey in Yatton. In the *Nomina Villarum*, Stowey, in the hundred of Chew, is Staweie. A grant of land[1] by Richard Le Waleys (the place-name "Wales" may be compared) to the abbot of Michelney (A.D. 1255) of his domain at Staweie yields another place of this name, called by Collinson,[2] Stawe, which is in the parish of Fivehead. It is also mentioned in the *Feet of Fines*.[3] There is *Stow-ley* also in Luxborough.

Of these names, *Stowell* is usually accounted for by the form Stan-well, meaning Stonewell, either (it is suggested) because of the presence of a well, built of stone, or because of the chemical properties of the water turning things to stone. In Stowey, near Chew, a water-spring coats vegetable matter with a hard accretion. In this way we note that the Stowell in the hundred of Bradley, county of Gloucester, is explained. And, for the Somerset Stowell, a spring near the church is adduced in evidence. There may be more, but there is at least another Stowell, in Wiltshire, six miles from Marl-borough. We do not know the aboriginal spelling of this, but in Mr. Taylor's *Gloucestershire Domesday Studies*,

[1]*Cartulary of Muchelney Abbey*, S.R.S., p. 87. [2]Collinson : *History of Somerset*, i., 40. [3]*Pedes Finiun*, 47 Henry III., 70, S.R.S.

Stowell, in that county, is spelt Stanuelle. This and Stawell are alike in Somerset Estan-wella, for in the case of Stawell (Esta-welle) there is clearly the elision of the consonant, and it should be spelt Estan-wella. We confess our strong inclination to regard these names as relics of the personal name Eastan, or Athelstane, and we do not mean here Athelstane *Rex*, for Gloucestershire had its Athelstane *Dux*, and Somerset and Wilts also its Athelstane *Dux*, and there was an Athelstane about A.D. 967 who is designated *Semirex*, a monk of Glastonbury; and Athelstane *Comes* in Somerset and Wilts; and an Eahlstan, Bishop of Sherborne, in the 9th century; and without further words, the name was frequent, popular, and local. And, in our opinion, these names may be traces. It is said that the Stowells came into possession of this property soon after the Conquest. We do not know what this may mean. The three place-names contain the element, Estan, Stan, and welle may be a form of wila, a hamlet, as Pedwell, near Greinton, is Pedwilla. But for this spelling, most persons would be satisfied to say that Stowell means a village, and so the meaning is simply the "village well."[1]

Stawley, near Wellington, on the borders of Devon, stands alone in Somerset and out of it, and so do the several Staweias so far as we have been able to make out by search. At least the gazetteers do not take note of any such names out of the county; and it will be observed that Stawley is given as Domesday Book Staweia and Stawei, and it becomes Stawley in the 14th Century, or it may be earlier. In the *Nomina Villarum* it is spelt Stauleye. In Staweia we perceive the usual consonantal elision, and we should be inclined to suppose that it was "n" that had dropped out, *i.e.*, Stanweia, and then the explanation usually given is that a Stone-way was a Roman road. This might pass if it were not that, by the several authorities, *Nether Stowey* is read in the remarkable form Estalweia in Domesday Book. This is accompanied by a note informing us that Nether Stowey was "added to the lands of Aluui" (Alwi, modern name Olvey and Holvey).

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[1]In a history of the family of Stowell the author interprets "East-well," omitting to note that the initial vowel, as frequent examples show, is a euphonic vowel before two consonants, as the final vowel is euphonic by Norman spellers; and so the form is "Stan-well."

Then we are tempted to interpret the name as East Aluui. But this is clearly only a curious coincidence, as the other names, Staweia, show, and as the definite and significant ending, *weia*, clearly indicates. A collection of the words ending in weia in the boundary lists of charters and the forestal perambulations gives us a strange assortment of names of ancient roads and ways worth further investigation. Only occasionally do you come across a *Magna Strata*, and get the survival in *Street* and *Stratton* (D.B., Stratona), with the quite needless explanation " on the fosse way." And there is *Over Stratton*, in South Petherton (D.B., Stratona). They are often called by names of persons, and you ask, " Who was Ringold?" in such a boundary name as Ringoldt's weia (also spelt welle). Stawley, with the original spelling Stawei, is indirect evidence of the existence of the form Stalwei, of which Stawley exhibits the usual, or not unusual, misplacement of the consonants. Staweit is a mere mis-spelling. Stowey, as Stalweg and Sta-weia, means (if we repeat) "the steep way"; and it is steep out of Stowey *juxta* Chew.

Of *Stewleys* there seem to be several in Somerset. There is a Stewley, *alias* Stileway, in Meare. This Stile-way means " the steep way "; in fact, Stowey over again. There is the name, whether the same or different, of Stiveley and Stiveleigh and Stivel-ligh (in 1580) in a forestal perambulatory of Neroche, and there is the name in Ashill, Stewley. In the self-same perambulation we drop across the " hamlet of Estafway." Among the Somerset chapelries there is also a grant of a private chapel to Sir William Everard, of Stiveleg. The date is A.D. 1262. This is a portion of the civil parish of Ashill (curiously spelt Hashull in the names of villas, making us think Ashill is a corruption of Hasle, the personal name). Stewley is, therefore, Stive-leg or Stiue-leg, and "stive" and " staf " are the same as stab, a staff, and thereby reminding us of the name *Stavordale*. The meadow was staff-marked, and so was the way in Staf-way. No one would guess this from the form, Stewley, which shows that Stiue-ley was read as Stiw-ley, not Stew-ley, and then this is (as is most likely) the same as Stile-way and Stowey, the steep way.

Wookey, Oaktrow.—It seems odd to bring these two place-names together. Wookey and Wookey Hole are so well

known, while Oaktrow is a hamlet in Cutcomb, of which we suppose that many never heard. Our reason for doing this is that in Domesday Book Oaktrow is actually spelt Woche treu—whatever "treu" (usually rendered by trow) may mean, whether *treu, i.e.,* trev, tref, Celtic for a village, or treo, for treou, a tree, or a softened ending of a personal name in trud. How does Woche differ from Wookey? *Wookey* is, almost without question, usually derived from *Ogos* and *Ogo.* Vugg, or voog, is a natural cavity in a mine sometimes "found beautifully encrusted with minerals." The various spellings of this Cornish word are worth recording. They are vooga, vou, vugga, vug, vugh, vugo, fogo, fo-gru, fou, goo-goo, ogov, and ogo. Vooga, or some such form, can avowedly easily become Wookey, or the Woche of Domesday Book now called *Oaktrow.* Some of the early spellings (Edward I.) are Wokey and Wooky, and then there are other varieties, as Okey, Okye, Wokey, Woky, and Wookye. Wookey Hole with such a derivation is clearly a doublet for Wookey, which itself means a hole. The name Wokyhol is found in A.D. 1290 : "Lands in Wokyhol" (grant by Richard de Bamfield, Canon of Wells).

We have never thought to question so apparently satisfactory an explanation until we lighted upon Woche-trev as the Domesday representative of Oaktrow. Oaktrow should, on the same principles, be Okey or Wookey-trev, or cave village. Is it? Wochetrev (Oaktrow) is, we note, the spelling of a Norman clerk. In the well-known Wookey we are not helped by either a Domesday spelling or by the list in the *Taxatio Ecclesiastica.* And the earliest spellings appear to be in the reign of the Edwards, and Wookyhol in A.D. 1296 is cited. Our belief is that a Saxon personal name is at the base of both these place-names. We meet with the personal name Wookey in Somerset. It is easy to say that this name is derived from the place. This is often so, of course, and is frequently traceable; but in many cases, where this is assumed without further consideration, we believe that investigation shows that an ancient personal name is very often at the back of both. The " w " is no difficulty, whether you take the Celtic derivation of Ogos or a Saxon name like the Frisian name Hoco, found in the names Hockey,

Hook. These names become also Hug, Huc, and, with a diminutive, Hocgit, which is not far from the mediæval Hodges. Now, in the fourteenth century names of manors, in *Kirby's Quest* and *Feet of Fines*, and the like, we find these forms, Hickestok, *i.e.*, Hig-stoke, in Cannington Hundred; but what it now is or was in Domesday survey we cannot say. It is said to be identifiable with Idstock. In the ancient hundred of Andredesfield is Oggeshole, Hocgeshollow (1315). That is Hoeg, which has no Domesday representation, and we do not know whether the name is now entirely obsolete. In the *Exchequer Lay Subsidies* is Hoccombe, in the hundred of Taunton. Unless this is the place-name, Acha (D.B.), Oak, there is no Domesday representative. And again in this document we also find Oggesole. And there are the forms Hoggeshole and Heggeshole, there is Aggeshall in the County of Suffolk, and Agthorpe in Yorkshire. We connect all these names together as having the form Hoc, Occo, as in Ocingas and Hoccingas, at their base. The "w" sound before "o" is added after the fashion of the Somerset dialect, as, *e.g.*, "the wull of it" for "the whole of it." It is Wessex speech. The well-known place-name, Woking, has thus the same derivation in personal nomenclature as Woky and Oaktrow. Oaktrow is thus an interesting disguise, and is not simply the "oak tree," memorable for somewhat or other, of which there is no record. Thus we do not feel happy about these words Oak-hill and other Oaks unless we can find out how the name really originated. It is interesting to find that in the county of Essex there is a place-name Agley which a writer on place-names takes to be a corruption of Oakley. The two names struggle for mastery on local guideposts. It is Oakley which is the corruption, and "Ug" as a forgotten personal name which is the original. But then, people do not like their village called by such a name of opprobrium, Ugley, any more than, say, the "hell-bottom" for Hill or Healh bottom.

The spelling of *Oak* as a place-name in Domesday Book is Accha in the Exeter and Ache in the Exchequer Domesday Book. The modern German for oak is Eiche, and the Saxon is Ac. The particular reason for calling a place by this name can usually only be conjectured. There was a

mighty oak or some memorable event under the oak, or it was a boundary mark. Oak, a parish three miles south-east of Milverton, is, in Domesday Book, Accha. There is no apparent reason why it should be so called. And, indeed, Acca was a very common Wessex and Somerset immigrant name in the eight and ninth centuries. Nor is it certain that this, as a personal name, is taken from the oak as a symbol of strength or manhood. Some of those names rather hark back to a form Ag, Ac, Ecg, an edge or point.

There is an obsolete manorial name whose identification is doubtful. Mr. Whale gives Accheleia as *Oakley*, in Chilthorne Domer, and the various spellings—Achileium in the Gheld Inquest, Achelaia in the Exon Domesday, and Achelai in the Exchequer—represent the name of an estate (according to Eyton) now only known as *Hurst*, in Martock. We are only concerned about the name. It is plainly Accha leia; that is, Akey's lea, as a personal name. The name Ake-man is, in full, Ecg-mund. *Oakley*, in Chilthorne Domer, is not in Domesday Book, but is Okele in the names of vills. Okele and Okel and Acle (in Norfolk) are frequent names. In the Lay Subsidies (Edward III.) Oakley is spelt the same as Acle, in Norfolk, by the sounding deep blue North Sea, as we remember as a boy. It is the shortening of a personal name. Perhaps Osketel, Oscytel, became Oikel, Okele, and then was interpreted as Oakley. Oke-le scarcely represents Oak-lea, nor would this be, so late, spelt Acle. We do not know whether *Oakhill* is a modern name. We have not fallen across its ancient track.

In the same document there is "Fayrok," in Berkeley (D.B., Berche-lee). The place-name is now *Fairoak*. Berche-lee is the Birch meadow, as usually taken; Fayrok is, however, a disguise of the compound Saxon name, Faerecg. We have explained faer and ecg as to their etymological meaning. Already mentioned, we may add that Eastwick, of Camerton, as the Domesday Book spelling shows, is not "Wick to the east" of somewhere, but the personal name, with the same syllable in it—Ecg, Ecchewig.

CHAPTER XII.

Mount and Hill Names—Polden, Mendip and Quantock.

The general rule with regard to mountain and river names is that they have a Celtic origin. This is true of many widely-spread European names. We might initially expect that Somerset mountain and stream names would prove no exception to this extensive rule. If *Polden* were derived from Pwll, a pool found in such place-names as Pill, and dun, a hill or down, then both these words are not Celtic; Pwll is a Saxon loan word to Welsh. A more elaborate Celtic explanation is that given in a paper published in the *Proceedings of the Somerset Archæological Society*, in which Polden is explained in harmony wtih its physical situation. Pol is, according to this, an example of that mutation of letters which is so profound a mystery to all but the born Welshman. For example, as in the present case " P " will in certain collocations of vowels and consonants become " M." The mutations are too kaleidoscopic for untutored intelligence, and quite bewilder the sober and solid Saxon. The original form on these principles is Moel-y-don, and changed to Voel-y-don, and by a further mutation to Poldon. Now Moel is Celtic for a promontory. In geography we are familiar with the place-name, the Mull of Cantire. Mull in Gaelic is a promontory and a hill. Don or dun is also a hill or down, and thus Moel-y-don is a doublet or a tautological name. This explanation has the merit of being true to the facts of physical history, for once the restless sea rolled to the base of the hill. It was a promontory in fact. Place-names did not originate in these pre-historic times. In its aboriginal position it was surrounded by the swamp of the River Parret.

It is scarcely possible to take seriously the suggestion that Polden is a reminiscence of the heathen god Baldr, a Scan-

dinavian deity, interesting as such an origin confessedly is. What names there are connected with mythological gods and heroes in Somerset, when tracked down, are really due to the fact that these religious names of gods become part and parcel of personal names, precisely as in the sacred scriptures we find numerous names compounded with the "abomination of the heathen," Baal, in the Canaanite nature worship and the deity of Israel, Jehovah, and Jah. Thor, for example, in Thorlac, and the place-name Thorlac's ton, *Thurloxton*, of which *Luxton* is probabably also an abbreviation, and other examples may be found in these papers. The heathen god Pol for Baldr or Pol simply may be dismissed as fanciful and without any certain evidence.

We ought to remember in dealing with the name that it is scarcely so much a hill or mountain name as a district name, of which type of name we have several in the county— Gordano, Winterstoke, Wedmore, and the like. The name appears properly to include a district which extends to a considerable distance north of the Cary. *Pawlett* embraces a good part of the Polden Hills. We think it is a true instinct which discerns and traces a connection between the names Pawlett and Polden. In fact, sixty manors called Poholt comprised the whole or a greater part of Polden Hill. Pouholt becomes Pouelt, and then, by popular usage, an interchange of consonants takes place and it is Powlett. The personal name Pow, still common, is at the base. Pfau is a peacock. Pouhold and Pafuhild are Viking names like Wulfhild and Wulfhold, thus Pfauholddon or dun becomes Pouelt-don, and by a further popular abbreviation Poulden and Polden. This explanation has also the considerable merit of affording the key to the meaning of the personal name Polden, or rather Pouldon, and Poulton, found in directories and clergy lists. Persons bearing this name are not all of Somerset origin, nor did they derive their *cognomina* from the place. Polden is thus written at full length Pauholddun. The same explanation applies to the name of the colliery village *Paulton*, which is not Paul's ton, either St. Paul or any other Paul, nor the god Pol, but Pauhild-ton, Pauelt-ton, and Paul-ton in easily traceable steps, or probably as once spelt, Pauhild-don (not ton).

Pilhild is a name found in lists of Saxon names. There are Pows now in the villages, showing the local persistence of a name through so many centuries; a persistence which is bound to excite reflection in the minds of the thoughtful and meditative. Another trace of this Somerset name Pow is, remarkably enough, discoverable in the place-name *Poleshill*, in Milverton, which in Domesday Book is spelt Pous-ella, a form which might well seem indecipherable. It is hazardous without further investigation into the origins of the individual names to assume that Paul, in Mount's Bay, and Poulhead, in Yorkshire, have a similar origin. They are on streams. When we find the double name *Paulet Gaunts* we know that Paulet is from the place or district name, the origin of which has just been explained, and the additionally descriptive surname is from a historical fact connected with the hospital of Gaunts or Billeswick in Bristol. Robert Gurney had an uncle Maurice, about the salvation of whose soul he was very solicitous. His affectionate anxiety was of benefit to the bodies of a hundred poor people, for Robert gave to this hospital this portion of soil or its produce to pay for the supper, that is the meal or dinner, of this number of people every day, and hence this particular spot was called Paulet Gaunts. The name *Stocland Gaunts* will be recalled.

The other great ranges of hill-country are the *Mendip* (vulgarly called the Mendips), in the north of the county, and in the south the range of hills and combs called the Quantocks. And then there is the hill-country of the forest land of Exmoor. *Mendip* is not usually considered to be difficult of interpretation; the spellings are not of various types. In British Museum charters a spelling (A.D. 1236) is that of "Menedype belonging to Priddy and Harptree." But we may note that there is an obsolete manor, *Mena*, in the Carhampton hundred; the same word is also found in the place-name Mane-wurda, also an obsolete name, but which was in the days of the great land inquisition the designation of a manor or ownership. Mane-wurde is apparently *Manworth*. There is a name, we remember, in the fenland of Huntingdonshire, which was years ago called Manea.[1]

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[1] Compare Skeat : *Place-names of Cambridgeshire*, p. 53.

Now in this name Skeate takes ea to be ig, an island of which form we have (as we have seen) quite a number of specimens in Somerset; and Man is the name Manna, which occurs in the 10th century as a personal name. It is the origin of such names as Manley and Manton, Manning, Manningford, and Mannigham. Now this personal name probably accounts for the obsolete manor name Mena also. There is, be it noted, a Minehead in Bedfordshire, and the same authority explains it as derived from man and head, whatever may have been the reason why this name became affixed. Mane-wurda is thus the worth or farm of Manna; Mane-hefva is the " head " of the property owned by Manna. Maneheva and Condicombe were Domesday names of hundreds, and so district names. It seems difficult to dispose of *Mendip* in the same way. The usually accepted explanation is that it is a name of Celtic origin. Maen is Celtic for rock, and dippa is Celtic-Cornish for pits. In the same way hefva with maen is the rockhead in *Minehead;* or if hefva is taken for haefen, a port (which is very possible), then the name means the rock-harbour. Another guess, made without regard to the Domesday spellings, is Hafod, " a summer residence." It is clear that all these and other instances of mane, mene, cannot thus be brought under one explanation, as probably they ought to be. But what is the origin of this word Man, Manning, or Manna as a personal name? Probably it may be from Maegen, great, big; and so it is at once a personal name, as Maen, Mann, and a descriptive word, than which none is more common in Somerset. Nowhere else did we ever so freely hear the expressions, " He is main bad," " It's main hard," and the like. It is thoroughly characteristic and a quite archaic expression. There is a trace of this in modern German vernacular in manig and some other words. Stone pits (maen-dippa) is not so thoroughly characteristic or striking as the steep descents of this range of hill-land called Mendip. Here it may be parenthetically noted that there is a local name Sparryhole, evidently a spot where (A.S., spaer-stan) sparry gypsum was found. Deop is Anglo-Saxon for steep, and main-deop, or the heavy or great steeps, is possibly, after all, the true ex-

planation. The personal name Mann may of course be more immediately connected with the root word mann, meaning person, anybody, in whatever way the name became attached to some particular individual as a personal name. *Mine-hefva* may thus, in the same way, be the great headland or the steep harbour. But it is to be observed that hefva is so frequent for head that the second derivation from haefen may be safely dismissed. The spellings are (D.B.) Mineheva, Manehevda (T. L.), and this assumes unimportant variations : Minhed, Mynehedde, Mynnett, and so on. The Anglo-Saxon heafod has a Danish form, heved, much like the Domesday spelling, heva. Grimm has treated the word at length. Heafod is descriptive of the extreme point (source or end) of a sheet of water. It is also applied to heights figuratively. Maen is certainly Welsh, a stone, but it is more probably that the Saxon heafod has a teutonic prefix, main, meaning great; Mr. Skeat's explanation of "Mannhead" in Bedford-shire[1] may, after all, be subject to the same explanation as Minehead on the Severn Sea.

Quantoxhead, East and West. Domesday Book, "Canto-cheheve." *Quantock*, near Crowcombe (D.B., Cantoca). The *Quantock Hills* as such are not mentioned in Domesday Book. "The etymology of the place-name Quantock is an interesting but rather elusive study." So it has been said. This is true. And that this is so may be illustrated by the enumeration of a series of ingenious attempts to explain this word. Gaelic or Gadhelic has been introduced here as in the explanation of the Somerset linches as inches, to which an intrusive initial consonant has become affixed. We want some more conclusive evidence of the presence of Gaelic in Somerset before accepting such an explanation as that cuan means in Gaelic a hill and toich a country. Hence Quan-tock is the "hill country." Again the far more probably Celtic source is suggested. And so it is said that it is perhaps from the British gwaun, a mountain meadow, and taeawg, a tenant in villenage.[2] Hence Quantock Hills means "the moun-tain meadow of the tenants in villenage"; and Quantoxhead,

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[1]Skeat : *Place-names of Bedfordshire*, pp. 27, 28.   [2]Edmunds : *Traces of History in the Names of Places*, p. 270.

the head or end of the Quantock range of hills. We may add that in the Mabonogian waun is spelt gwaun, and that this is explained in a glossary as meaning a willow meadow; and in the same romantic source teg means fair, clear, beautiful, fine. Thus gwaun-teg means "fair willow meadows." Teged is (we may note) an obsolete Welsh word meaning fairness. Gwantog, it is again said, means full of openings, and of the picturesque combes that run down into the sea and the inland this is accurately descriptive. We may add to these suggestions that (without any resort to compounds) gwyntog is modern Welsh for windy, stormy, and we believe that the stormy wind from the Bristol Channel does make itself felt in the openings. Gwyntog may thus be full of wind, or, as "wg" in Welsh means a country and gwynt is cognate with the Anglo-Saxon wind and the Breton gwent, it may be "the blowy or windy country." Then, further, Cantioc has been taken as a diminutive meaning little headlands. Without any jest it may surely be said that "considerable doubt" hangs round the meaning of this familiar place-name. Some may not have heard the story which surely is passing-strange. It is the tradition that Julius Cæsar reached as far west as these hills, and standing on one of the loftiest summits surveying the attractive landscape he cried: "Quantum ad hoc." Of course it must have been his reporter who shortened this to Quant-hoc. Yet another explanation is Cantock headlands, the water headlands. "Oc," too, is supposed to stand for oak, and cant is short for *centum*, a hundred. And so it has been explained as receiving its name from the abundance of its oaks. After this survey we may well fling up our hands in despair.

Now it is said that an earlier mention of Cantok than that in Domesday is in the composite word Cantuc-udu, *i.e.*, Cantuc-wood, in a famous charter of the 7th century, that is to say, in Centwines famous West Moncton charter. This is a grant of land by Centwine (A.D. 682) to Hamegils, Abbot of Glastonbury. These are the words, "*in loco juxta silvam famosam quae dicitur Cantucudu.*" What Centwine did in A.D. 681 may be read in the words of Freeman. "He drove the Welsh up the valley where Crocombe was given for the

repose of the soul of Godwin by Gytha." The point is, how far may we take this spelling to be earlier than Domesday? For if we follow up the spelling then in T.E. it is still Cantukeshevede (1291). In the time of Richard II. Quantox-head is spelt Cantakeshede. Then later in the *Nomina Villarum*, middle of 14th century (in *Kirby's Quest*, Edward III.) we find the villes or manors of Catokesheved *majorum* and Cantokesheved *minorum* (identified with St. Audries). In British Museum charters in 1311, " Grant in Cantok also covenant on a suit for waste on *Mons de Cantok* on Bishop Lydeard manors A.D. 1314." This is enough. According to this, from the 8th century to the 14th we do not appear to have a trace of the unusual " Qua " as a commencement of the place-name. This combination does not usually occur either in British or English place-names save under Frankish or Norman influence. And the names even then are few. As far as we can at present make out, this spelling is not found until the 15th century. Of course, this " q " is in Celtic " cw " or " gw," and in Saxon it is " cw." But there is not an early trace of this spelling as in gwaun and gwantog, and the like. We therefore feel compelled to reject this intrusive spelling. It is Cantoc that we have to deal with for six centuries.

The author of the interesting paper on *The Quantocks and their Place-names*[1] says nobody has so far suggested a personal name as at the base of this elusive word, and he suggests Carantacus. And he says Carantacus was known to be connected with the Quantocks. The stone on Winsford Hill is given as the " Caratacus " stone. There are more extraordinary shortenings than this which are provable. But with this derivation the variations in spelling would, we think, have been greater and left some traces behind. We still think, however, that Mr. Greswell is right, the origin of the name is a personal name. Carhampton is Caerwen or Caerwine-ton (D.B., " Caruntona "). Cantoc is a compound personal name with the two frequently occurring elements of Cyne, Can, Coen, Cwen, and the name Tochi, as in Tocheswill, now Tuckswell. Both are frequent names.

And all the analogies of these place-names are in favour of such a plain solution. Cyntoch is the origin of Quantock, but who this Cyntoch was we do not know any more than we know who Wifela was, of Wivels-combe, or what particular Winfred it was who affixed his name to Winford. The British original of the latinized name Carantacus is Caradawg or Caradawe, a hero celebrated in the Mabonogian romance. Caradawe was the son of Bran. Candawg is thus a Celtic name. Of the Celtic explanations we think our suggestion possibly the best, because it is already found full-blown as a place-name in Mabonogian, but we do not find any parallels for Gwantog, "full of openings," and the like pretty attractive devices.

CHAPTER XIII.

Hams and Ings.

It is surprising how little we really know of the history of many periods that have proved to be turning points of history. History sometimes turns its curves with no rude and awakening shocks, but with the smoothness and stillness of celestial movements, and when it is otherwise it is beyond human foresight to see the ultimate mighty issues. The first inroads of the Saxons were a series of shocks, but much was done quietly. Perhaps the quiet and gradual settlement of Saxons in Somerset is partially recorded in its place-names.

It is not altogether unworthy of note that we have more detailed information (whether reliable or not from the point of view of scientific history) of the Saxon invasion and aggression which drove a wedge into that Western district of the county in which Britons dwelt, and for ever separated the part of the Cymric race which became known as the Welsh, that is, the strangers—it is a curious irony that the name affixed to them should be the one which the intruding Saxon, who was the real stranger, gave to the race he subdued, who were the original possessors—from that part which retired into Cornwall, including the considerable number who still found homes in the fastnesses and swamps of Somerset. That these must have been extensive in area is clear from the important fact that over one hundred thousand acres of land escaped valuation in the Domesday survey. These probably consisted for the most part of the moorlands. The name moor persists in at least twenty-one instances in relation to considerable areas, as Wedmore and Kenn Moor, and others noted.

According to Winkelman, *Geschichte der Angelsachsen*, such fragments of historical lore as the upcoming of Cedric, his allies, and his army from the direction of Southampton, and the check met with at Bath in A.D. 516, when the Briton won a victory over the united forces of Cedric, Ella, and Aesc

of Kent; and the story of Cymric and Ceawlin, in A.D. 560, who finally took Bath and penetrated somewhat further into our county of Somerset, do at least give us more than mere surmise. For Norfolk and Suffolk, and for earlier and later immigrations of whole families and tribes, with all their Saxon habits and peculiarities and slaves, we have not even so much satisfaction as this affords. For the stories of Hengist and Horsa, and of those sons of Woden, Wilhelm, Wechta, and his son Uffa—after whom, of course, his descendants were called Uffinggas—do not convey much information, though, like all legendary tales, they contain more than one grain of truth.

We are led to institute some such inquiries by the phenomena presented to us by place-names ending respectively in ingham and ington. In order really to enjoy statistics you need to have a consuming passion for figures. The whirligig of numbers, especially pondus, solidum, and pennyweight, are to some as entrancing and absorbing as the intricate evolutions of a pleasant dance. To others they are abhorrent. Thus men supply each other's lack. It will, however, probably prove to be no very serious annoyance to the former class, if it do not delight the latter, to be informed that, after some search, we can tell him that of principal villages there are at least a score and four inghams in Norfolk, and only one ington, beside one ingthorp, while in Somerset we may count nearly two score of the class of villages, properly so called, and of the hamlets and tithings attached to those villages—so far as any ordinary directory affords information—which terminate in ington. All of these are not genuine ingtons, for some are the imitation article. Is this variation of inghams and ingtons an accident? The inghams of Somerset are scarce indeed. In Bedfordshire there are no inghams and fifteen or sixteen ingtons. Suffolk has two inghams and only three ingtons, and amongst these a Lavington, which reminds us of a Somerset name. Cambridge appears to have seven ingtons and only two inghams. These numbers are sufficiently correct to show that there is a curious difference that may be accounted for on the ground of dialectical peculiarities—Jutes, Angles, Saxons, are the usual categories

—or perhaps, according to the theory that in some cases the settlements were more prevailingly inhabited by considerable tribes where inghams abound, rather than by smaller families and single adventurers who managed to impress themselves permanently in their locality where ingtons are found. Or why?

Indeed, Somerset can scarcely be said to have a superabundance of hams in the sense of homes, though no local boundary name is more common in descriptions of localities than the short, sharp sounding hamm, as low meadow land. They are everywhere. As for example, in A.D. 1324 the Vicar of Keynsham was entitled to a cart load of hay from the meadow called La Hamme. This mode of description " La " grew not uncommon, and many examples may be found. In either of the senses in which the word is used a distinction must be drawn between ham with a long " a," or hame—with the orthographical device of an added " e," hamme, which, despite the phonetic enthusiast, is a useful sign—and ham or hamm with the short vowel. Between ham and tun there is practically no difference in meaning. They both signify an enclosed farm or homestead. Now many of our hams in the West seem to be neither one nor the other, but as far as meaning goes are more nearly connected with hamm in the sense of a rich piece of pasture land, mostly in the neighbourhood of a brook, stream, or river. The word ham may be the same as hem, the land that hems in the village. On consideration it may not always be easy to decide which of these three is the particular ham meant, but where the physical circumstances suggest this meaning the short hamm is, perhaps, decidedly the most likely.

As just said, almost every village in Somerset has its ham, its low-lying meadow land. There are numerous Hamgreens. In Blackford there is a West-ham, and in Crewkerne we find East-hams and a Round-ham, which latter is situate on the watershed of the Axe and the Parret, the former going its own way to the English Channel, and the latter preferring the opposite direction northwards to the Bristol Channel. There is *Bath-ham-ton*, in which the first member is accounted for without any severe research or exercise of ingenuity, and

the two following components are not a mere agglomeration, as at first sight appears. The name in the Domesday list is simply *Hamtona, i.e.,* the tun in the meadow land. In Ditcheat, which is Dices-yat, *i.e.,* dikes-yat or dyke's gate, there is found the hamlet of *Al-ham-ton,* which ought to afford excellent sandwiches; it is, however, spelt by Norman clerks in the suggestive form of Alentona. It stands on a stream now called the Alham. In the Bath Charters it is spelt Ham-tune and Hamtona from the 10th to the 14th centuries. The names of village and river have, we think, alike often accepted an intelligible but intrusive ending in ham. The true spelling easily suggests a Celtic river name, the Alyn, a river with steep banks or flowing by a steep hill-country. Similarly, in Denbighshire, a village, Trevalun, "the village on the Alum," has become Alington. There is said to be a hamlet in the parish of Allerton of this very name. It is given in a list of Somerset parishes, and if the physical circumstances were accordant this might be its meaning, though, as we have no very early spellings to guide us, it may be Alwyn-ton, that is, the personal name Alwine-ton, as Allerton arises from Alward-ton (D.B. Alwardi-tona). Here we may intrude the remark that as Alynton becomes Alington, Edantune, that is, Edwinton, may easily shape itself to *Edington;* yet in the absence of some other evidence, it is precarious to set aside such early spellings as are not obviously mere Norman caricatures of Saxon speech, or where we are unable to see how the jealous Saxon changed a British word to the nearest Saxon that sounded just like it, and in Domesday Book it is Edwine-ton.

Of these apparent agglomerations we have already mentioned *Seavington,* Seven-ham-ton; and there is also mentioned before, *Car-ham-ton.* The famous register here gives us Carenton. The antiquity of the name is certified by the fact that it is the ancient title of a hundred.

In the village of *West Bradley, i.e.,* Broadlea, or meadow, there is a hamlet or tithing called *Lottis-ham.* This is derived from a personal name, Lotti or Lotto. This Lot can scarcely have been named after the slim Hebrew who chose all the fair and well-watered plain, and left his unselfish uncle the

dry upland. Female owners were not unknown in those days, and some personal names now existent had their origin in female names. Lotti is probably a shortened form of the well-known name, not now so fashionable as in the days of the queen, Charlotte. The German well-known pet name is Lotta. Lottis-ham is the home or the hamme of Lotta. The name Lott is still found in the directories of the county. Isidore Lotto was a great violinist in Germany. We mention such facts, not only for the light they throw on nomenclature, both of persons and places, but as corroborative evidence of the persistence of a name affixed to a place.

Gal-hampton, a hamlet in North Cadbury, may possibly be the personal name extant of *Galland-ton*. The name does not stand alone. There is a Galby, or Gaulby, in Leicester-shire, and a Gal-ton in Dorset; also a Galmington[1] in Somer-set. These " Gals " look as if they were a form of the word Gavel-kind, which is known to be a sort of tenure. The middle English is Gavel and the Saxon Gafol. Gafol-geldas were tenants paying some kind of small rent among the Northmen. The place has no mention in Domesday Book, and at the present moment we have not the guide of various forms of spellings. Gal is sometimes claimed to be Celtic. Gelli is the hazel-tree. It is then Hazel-ton. *Green-ham*, in Stawley or Ashbrittle, would seem to be self-explanatory, as Ham-Green or the low meadow land green, but the Domesday Book spelling is *Grinde*-ham, and this at once shows that it is not a characteristic Danish green, but the personal name *Grinde*, which is, we consider, a shortening of the intelligible compound word Grimond, *i.e.*, Grim-mund, and Scandina-vian. *Altham* is in Batcombe. There is another Altham in Lancashire, and an Alt-car. The " alt " is possibly the British alt, a steep place or highland. Allt is in Gadhelic a stream, and found as such in numerous Highland place-names. We do not expect to find this in Somerset. Allt is a shortened name, but we have no spellings for certain guidance. Ald and Eald are personal names; the name Aldanhamal occurs. It might even be Althelm became Altham. *North* and *South*

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[1] That is Galmund-ton. Galand is the Galamt of the Hundred Rolls. Gal in numerous names signifies spirit, cheerfulness.

Brew-ham are, it is sufficient to say, on the River Brue, "the meadow lands of the Brue," or homes on the Brue. Muchelney Ham is the "meadow of the great island." *Michelney* is great island, as Littelan-eia is the little island, and Middlney, in Drayton, describes itself. *Huxham*, in East Pennard, is Hucca's ham, a known Saxon name which survives in the name Hicks, which is common in the West Country, with which may be compared what is said on this personal name earlier. In Yatton there is *Claver-ham*, reminding us of the village name Claver-ton, in Domesday Book as Clafer-ton. Llawr means tillage, a spot cleared out of the surrounding forest or swamp. In Monmouthshire there is Clawr-plywf, "the people's cleared spot," or common land. Claver-ham is thus regarded as synonymous with this, but Claver-ton has the early spelling Clat-ford-ton.[1] The suggestion has been made that *Laverton* is the Hlaford's town. Hlaford is the loaf-winner, and then the master or lord. Hlaford in later English became Laverd.

> "That day after thaym ne went
> To do their Laverd commandement."—*Guy of Warwick.*

But *Laverton* is spelt in Domesday Book Lauretona. We know *laurus* is Latin, and laur is native Saxon for laurel, as in Old French lorier, in Welsh llorwyz. Laverton might be fairly expected to be Laferton, and they knew the word lor for laurel. Here the "u" may represent the "w" of the Celtic word Llawr. Have all these a common root, as has been asserted?

To complete the hams as far as available lists enable us to do so, leaving out such as are quite obvious, as *Hambridge*[2] seems to be, Mr. Harvey, formerly vicar of Wedmore, in his *Wedmore Chronicle*, introduces to us the quaint local name of *Picked Ham*, *i.e.*, a corner field, and *Pill Ham*, *i.e.*, the pool meadow. *Crickham*, in which Crick is the Celtic crug, a hill, rather than krik, a bend. Here in his pages we positively meet with an ending in ingham, in the local name *Dunningham*, *i.e.*, the home of the Donnas, Dunas, or Donnes. The fact that it has few, if any, companions makes it almost suspicious. Dun is a down or hill, and the name

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[1] See p. 43.   [2] A spelling is however Helm-bridge.

may possibly be an assimilation. The closely-connected name of *Dinnington* ("Dunintona," Domesday Book), will have the same meaning—the "home" or "tun" of the children of Donna or Duna. There is a Dunton in Bedfordshire, spelt Daniton or Donitone in Domesday Book. Dunan is the Anglo-Saxon genitival form of "duna," and so the ing is a mere assimilation. It is Dunantone, or "Dunns-farm."

Lympsham or Limpsham is in Domesday Book subsumed under Brentmersa, that is Brent Marsh, as the property of the abbot of Glastonbury. It is so closely parallel with Lympston, in the county of Devon, and Limpsfield in Surrey, that the common name prefixed to the ham or home or to the hamme or low-lying meadow land, and to the ton, surely accounts for both. Lymps is evidently a shortened name. In the reign of Richard II., 1393, there is the spelling Lympelshame. Also in the reign of Edward II., A.D. 1315,[1] and as late as Henry VIII.[2] This reminds us also of Limpley Stoke, which is thus Limpel's Stoke. An earlier spelling is that of the authoritative *Taxatio Ecclesiastica* (1291) Lympelesham. It is shortened in the 16th century. The name then is Limpel or Lympel. The names Lump and Lumpel are not found in lists of Anglo-Saxon names, but Lumpe is a present German name, and Lump and Lumpkin are now Suffolk surnames. Lumpel is a diminutive. A Lumpel is etymologically a raga-muffin, and a low German word.[3] This is interesting. Ticken-ham, Cloutshame, that is Cloud's hame (as in Limpel Cloud), are elsewhere noted, with others.

This introduces us to the "ingtons," which may be taken for the most part alphabetically.

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[1] Court Rolls, p. 200, No. 36.   [2] Estreats.   [3] Cf. Kluge : *Etymologisches Woerterbuch sub voce.*

CHAPTER XIV.

Names in Ington.

Ashington is (Domesday Book) Essentuna. Ashington is not alone. There is Ashindune, a parish in the hundred of Rochford, in Essex. It is spelt Assandune in the records of the defeat of Edmund Ironside, by Canute the Dane. There is an Ashington in Northumberland, and one in Sussex. Our Ashington is in the hundred of Stone. Essen represents the Saxon aescen, meaning ashen. The sixteenth century spellings are Assyngton, Astynton, Astington. The two latter do not appear to be more than mere instances of the tendency to interchange the consonants.

Babbington is a Somerset name accounted for in Domesday Book, Babbing-tona. This seems to be the patronymic, the plural form inga. In the *Liber Vitæ* is the Anglo-Saxon Babba and the Frisian Babe. This is interesting on account of its exhibiting the spread of this name on the continent, as well as in English villages named Babworth (Nottinghamshire), Babing-ley (Norfolk), and perhaps Bab-Cary, in Somerset, while others in Bab and Beb are derived from a personal name known to be early extant, and surviving in our names Babb, Babbs, Bebb. It means, then, the town of the Babbs. Nennius, the 9th century British monk, or his interpolator—an ancient editor who bore the ingenuous name of Samuel, and performed his work so carelessly or wilfully that we are left in doubt what belongs to Nennius and what to Samuel—tells us that "Eadfered reigned twelve years in Bernicia and twelve in Deira, and gave to his wife Bebba the town Dynguany, which from her is called Bebban-burg." The same is Bamborough, in Northumberland, to this day. Bebba is in this case the name of another female landowner. In Germany there is the town Bamburg (which is just Bamborough) and the ruins of the Castle Bamburg, the *Stammburg der Babenberger,* that is, the original or race town of the Babbas. The knightly family is Babenberg. In Hesse

there is also a place called Babenhausen, "the houses of the Babbs," and another in Suabia which is the name of a Mark. It is possible that Baba or Bebba may in its origin be connected with Babe. In the *Farmer's Directory* we still find Babb, Bebb, Babbs, and even "Baby," which has thus a very remote connection indeed with a tender infant and long-clothes, and possibly, and likely, the well-known and purely Somerset name of Baber is just a corruption of Baba. Babba is the name of a "moneyer" from a stem which Foerstenmann thinks is originally derived from children's speech. Babba is Anglo-Saxon and Babe Frisian, both in the *Liber Vitæ*.

Names in ington require some discrimination. Ing is apt to be a delusive particle. Ing, meaning a water-meadow, is Scandinavian, and not likely to be found in our place-names; and ing or incga, meaning descendants, is found in others; while in many it is a mere case of assimilation. Thus, we have such words as Cannington, Burrington, Yarlington, Lovington, and Woolavington, and the rest. Is *Burrington* the home of the Burringas? This might possibly introduce us to the interesting mythology of the Scandinavian race, the Norsemen. The Norse ship, with its Vikings, was a terrible apparition, filling earl and churl in saxon England with the same terror that their own advent had filled the former possessor of the land, the celtic Briton, to whom a sassenach was the equivalent of Satan. "God fulfils himself in many ways," and "lest one good custom should corrupt the world," he sent the hornet among the comfortable Saxons, the Vikings, or sea-rovers, the "hell-skins"—*i.e.*, clear skins—of the snowy and icy North. They were sons of the All-fadir or Odin. Such was Borr or Burr. Thawing ice-drops took the shape of a cow. She licked salt from the stones, and the first day there came out of the stones a man's hair; the second day a man's head; the third day came forth the complete man, whose name was Buri, the father of Odin. The name Burr was the name of a tribe of descendants, the Burringas. This is undeniably pretty, and poetically striking. Burrington is a place-name found in the county of Hereford which would perhaps favour this derivation. It is a word of which the spellings seem to be consistent. Langford, Bur-

rington, and Berrow formed one manor in A.D. 1086. This belonged to Earl Harold, and was given to Glastonbury Abbey by King Rufus. Most likely Burrington was the mother church of Langford, Berrow, and Rowberrow. Burrington is thus closely connected with Wrington (Rhin-ton) and it might seem natural to trace the name to this as Burh-rhinton and thus account for it. We do not find any ready authority for these Burringas or any German parallel. The derivations from bwr, an embankment or entrenchment, or bura, a croft meadow, may be left to take care of themselves. This last is apparently the same as the North Country word, byre, a pent-shed or cow-house; and the same word as Anglo-Saxon bur or bower. It is worth noting that the personal names Burr and Burrington are found in a present-day Court Directory, as is also the name Barrington.

The village *Barrington* was formerly called Barentona Regis, because it was an appanage of the King's Royal Manor in South Petherton. King Edward the Confessor was owner, "Ablata de Baritona." This name, according to some, means the tun of the Barings, and the derivation has been given of Ber-ern-ton, the barley ton or place, from which we get our word barn, as Barton is Bere-tun, or the barley-rick yard. Bar, a rail, is a middle English word, derived from old French barre, and is not therefore likely to account for a word known to Anglo-Saxon thanes. The sense is barn-town. Berin is a bear. Berin and Beorn are known personal names; Bern and Berin and Beorn in such names as Bern-hard. Barrington is Berin's-ton. This name Bera is found in Beer Crocombe, Beer in Cannington, and Beer Regis in Dorset.

Brislington is an instance of a word which may easily lead you off in very various directions in search of its meaning. Of all the places whose names end in ington found in Somerset, this appears one of the most puzzling, some may even think indeterminate with any approach to dogmatic positiveness. The place itself is of some antiquity. Remains and traces of a Roman villa are found.[1] Yet it is not separately mentioned in either of the compilations known as the Exchequer or

[1] *Somerset and Dorset Notes and Queries*, vol. vii.

Exeter Domesday books, and in both its area is simply absorbed in the hundred of Cainessam, now Keynsham. We have not, therefore, the advantage of knowing what the Norman clerks made of it. Their quaint spellings are indeed of considerable use when we find them and understand their little tricks and turns by which some forms are disguised. It might, of course, be initially expected that to them all guttural sounds would be abhorrent and twisted into something else. As a matter of fact, " gh," which the modern Frenchman finds so strange in cough, and plough, and dough, until, in weariness and disgust, he says he has had " enow," was represented often enough by " st." Bright became Brist. We ordinary Englishmen have ourselves lost the guttural sound in lough and loch, and other words. Perhaps this may have something to do with Brislington, though we cannot trace " st " for " gh " in this word down so far. Nor can we find the name in the *Taxatio Ecclesiastica,* compiled two centuries later by the authority of Pope Nicholas the Fourth, about A.D. 1291.

Let us see. In the age of Elizabeth, in an action at law in Chancery concerning tenements, the name is spelt Bristleton, and, sad to say, the Chancery lawyers gave it an alias—Burleston. In a will of A.D. 1580 it is spelt Brisingtonne, and seven years later, in another will, Burstleton. It is in the seventeenth century, apparently, that we get the present form, Brislington. Taken as it stands, the derivation has most easily been given, without further research, as Bris, the personal name Brice, and " lien," which means a " fief "—standing alone in Somerset, as far as we at present discover—and tun, that is, Brice's fief-town.[1]

This is historically interesting if it were certainly correct. Brice recalls a very sad episode in English history, for on this saint's day of St. Brice, or Britius, on the 13th November, A.D. 1002, the Saxons, under a weak and unwarlike King, Ethelred the Second, and at his instigation, murdered all the Danes in England, who were settling in too large numbers for Saxon comfort. This soon brought Sweyn and the deluge of Danes to wreak vengeance. Sweyn in particular would revenge the death of his sister, Gunhild. " Britius Bishop "

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[1] Edmonds : *Traces of History in the Names of Places.*

is in the English Church Calendar. He was a Bishop of Tours, and died in A.D. 444. There is a church named after him in Oxfordshire, Brize-Norton. Brislington is, however, scarcely another instance of such a connection. The form Bris-ington would be accounted for as "the place of Brice's descendants" where Brice is an ordinary personal name, which is, we observe, still found in the county. This spelling may, we think, be safely disregarded. We may observe that the "l" is persistent, and must be accounted for in Bristel-ton, Burstle-ton, and Bristle-ton. These are the earliest forms we have met with, and they most obviously show that tendency to the interchange of consonants exemplified, for example, in the name of the hamlet Stert for Straet, *i.e.*, street or way—a Roman relic in the parish of Foddington—and the delightful familiar colloquialism "gert" for great. Bristle-ton seems to give us the type to work on. The name reminds us of its big neighbour, whose inhabitants, taught by the masters of local history, are doubtless all of them aware that Seyer, in his history of Bristol, enumerates forty-seven varieties of orthography for the name of the ancient city; but the only two, it is said, worthy of notice, as leading to a solution of the problem of its etymology, are Bris-tui and Bric-stow. The "st" represents[1] "gh," and Bright-ric was lord of this domain in A.D. 1064. The name Brightricius appears as that of a tenant of the abbot of Glastonbury at least five or six times in the Domesday record of Somerset. Now, Brightricius or Brightrics-lea-tun—"the meadow farm of Brightric"—might by the impatient usage of speech be clipped down into Brist-lea-tun, just as Brighton is usually recognised as the lopped form of Brighthelmstone. Now, this is spelt in the Sussex Domesday Book Bristlems-tone, and Brightlingsea is spelt Bristlingsea-eye and Brystlings-eye. A Brighthelm was a monk of Glastonbury, and subsequently Archbishop of Canterbury, transferred from Wells in A.D. 959. He was buried in Wells Cathedral in A.D. 973, according to Collinson. We cannot discover any connection of this Archbishop with Brislington, though Bristleton would as easily arise from Brighelm as Brighton from Brighthelm or

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[1] Skeat: "ght" was a difficult sound, as it represented the Anglo-Saxon ht. They wrote "st" for "ht" as Lestone for Leighton.

Beorthelm, and this last accounts for Burtle's-ton as a form of spelling. The personal name at its base is therefore probably Brightric or Brightelm, which becomes Bristelm.

This may seem too much of consideration to devote to only one name, and such length is only permissible (as it is certainly of value) as illustrative of the difficulty of tracking down some elusive names, and also of the fact that it is only on the groundwork of history, as well as of etymology, that we can arrive at any certain, or even probable, conclusions with regard to some names. We may just add that Bright, meaning illustrious, is still a well-known name, without the addition of either ric or helm. This would certainly be in favour of deriving Bristol—anciently, Bris-stow—from Bright, not as a qualitative, or rather descriptive, name—that is, "the bright village"—but from an abbreviated personal name. Bristle-ton reminds us forcibly of the name Bristol. To what date does the form Bristowe go back? In the Lay Subsidies of Edward III. it appears as Bristel-ing-ton.

Boss-ing-ton is the name of a hamlet near Porlock. The Domesday spelling is *Bosintona*. In the seventeenth century, in wills, it is Borsing-ton. The earliest spelling thus connects the place with a Saxon owner, whose name is also found in the little south coast village of Bosham, on the creek, now fast silting up, on which tossed Alfred's fleet, and where, in the most ancient and quaint of churches, is the tomb, on the chancel step, of Canute's daughter. Bosa was the name of a Saxon thane or thegn. Por-lock, Port-loc—*i.e.*, the "enclosed harbour"[1]—is a place of considerable antiquity. It was the residence of Saxon kings, who had an extensive chase here. Bosa was the name, too, of the first consecrated bishop of East Anglia. The name, therefore, was not infrequent. Bosington is a name found near Southampton. It is found in Bos-worth, Bos-ley, and some other places; but these, perhaps, require examination, as, *e.g.*, Bos-ton is shortened from Botolph's-ton, and Bosworth is (D.B.) Bos-

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[1] Gerard, in *Particular History of the County of Somerset*, S.R.S. vol. xv., p. 10, following Holinshed, derives it "from that notable rover named Port, a Saxon, who in the year 703 did much infest the coast of England, and left his name in Portland, Portshull and Portbury, and other places. Port-locan signifies the place or residence of Port." The name is Pohta, and this would account for the spelling Potesbury.

word. In *Bede* occurs the name Bosan-hamm; that is a genitive form.

Beckington.—D.B. (1086), Bechintona; T.E., Bekynton (1291); MSS. (1260), Bekenton; fifteenth century, Bekynton and Bekyngtone in wills. Baec is a beech tree. Accordingly Baecantona is interpreted to mean "the town of the beeches." The Domesday Book spelling is Bechintona. Beocca is a name found in Wilts, Hampshire, and Dorset, and is here in Somerset. Bechin is but the Domesday Book spelling of Beoccan. Thomas de Bekynton, "the Maecenas of his age," built a "fair conduit in the market place of Wells," and derived his name from this place. As a pun on his name, he was called a "burning and shining—beacon." Henry VI. made him Bishop of Bath and Wells, for, besides his undoubted learning and virtue, did he not write a "judicious book to prove the right of the Kings of England to the crown of France, despite the Salique law"? He was the son of a Beckington weaver, and sent to Winchester long before the so-called modern "reform" of scholarships to school and University made them the perquisites of the rich, instead of a help to the poor. (It is curious to see how some wiseacres are just finding this out.) His monument is in Wells Cathedral, in more than one sense.

Canning-ton does appear to be a tribal name, derivable from the personal name Cann, which Bosworth thinks arose from the tribal name of the Can-gi. Their origin was possibly in the lovely and fruitful vale of the Neckar, for here is a great town, Cann-stadt or Kann-stadt—*i.e.*, Cann-town. The same authority thinks that the origin of the name is originally descriptive of the place from whence the tribe came, Kan or Ken, a descriptive term like our Kenn, the Domesday Chen. Cannington is thus the home of the Cangi or Canns. The names Canning and Cannington survive in Somerset as personal names. The Domesday Book spelling is Cante-tona, which does not bear out this theory. Cannington with this spelling is clearly a corruption of Centwine-ton.

Chillington.—The double "l" is sometimes a mistake in decipherment for "tl," and the reverse, and here is an instance of the confusion, as one early spelling is Chetlington,

as well as Chellington, Chellinton, and also Chittington. The occurrence of names of places, in various parts of the country, of Chillingtons and Chillinghams, spelt with both the letter "e" and "i," is strongly in favour of the conclusion that the "t" is an intrusive mistake, and the double "l" right. There is no Domesday spelling, apparently. It is derived from a female personal name, Ceolwyn, and therefore means Ceolwyn's farm or tun. Ceolwyn or Kelwyn and Chellin are easy and intelligible transitions.

Cossington.—Spelt in Domesday Book, Cosintona, and in the *Taxatio Ecclesiastica* Cossyngton. In the time of Edward III. the "fees of Cosinton" were held of Sir John Malet. In the days of Elizabeth there is a Cossingham as part of the manor of Cossington. There is a place of the same name in Leicestershire. Cossington as a place dates back to the Roman occupation, it is thought, and so the name is British, or it may be Roman. Cossington has a probable Roman origin,[1] and the name is Cosstantin (Custantin) for Constantine as a name affixed to the place. Cosstantin (900-943) is a known name or spelling. Cossington is the corruption of this. If this be true, there is a relationship in name between this obscure village and the head of an empire, Constantinople, and it is a most interesting relic of the Roman occupation. We do not find any name Cos, unless shortened from Corsan, found in Corsan-tun or Corston. The Saxon, of course, took the name, and in affixing the land also affixed his name to the tun.

Cucklington.—D.B., Cocintona (1086); *Taxatio Ecclesiastica* (1291), Cokelington; time of Henry VI., Cokelyngton. The "l" thus goes back certainly to the end of the thirteenth century. It is, nevertheless, probably an intrusive letter. There are many other place-names arising from the Saxon personal name Cuc-win (the "u" is long), both with "o" and "u" in the initial syllable, as Cockfield and Cockington, as well as Cuckfield and Cuckney. Cuc-win means the winning cock, and, as a name, lives on in Cockayne and Cocking and Coker, in Coke, and perhaps some of the Cooks, whose names may thus have more to do with fighting than basting or baking. The "u" in Anglo-Saxon, especially before "n,"

[1] *Archæologia*, xlv., 104.

is often represented by the Norman " o." Coccel is cited in Bosworth from an authority as a word used for darnel or tares, and appears in our " corn-cockle." But Cucklington is scarcely the town or farm with a special liking for tares. It is Cuckwin's-ton.

Dinnington.—D.B., Dunintona. In the sixteenth century wills it appears as Denyngton, Dynnyngton, and Dynynton. There is very little doubt that this is the same name as Donington, and means the town of Donne, or Dunn, and Dunnings, Dinnings, and Denings—names still found. Donna and Dunna were known saxon appellatives. We have elsewhere noted that there is a Dunningham near Wedmore. A field in the parish of Blagdon is called Little Dinnings. Edington, in Moorlinch, and Farrington we have also dealt with.

Dillington is a hamlet in the parish of Ilminster, on the east, and is clearly an ancient manor, as in the seventh century A.D. a saxon Cartulary contains an account of a grant of land by one saxon princelet to another, his kinsman. The ancientness of the name gives colour to the suggestion that connects it with saxon idol worship. The earlier spellings appear to be Dilinton and Dylynton. If Dilling is a patronymic name (there is a Dilingen in Bavaria) the root Dill is one of the oldest in the language. There is a placename *Church Dilwyn* in Herefordshire, between Leominster and Hay. Dillington is Dilwyn-ton. It is also an enduring personal name. Its derivation is connected with a root, meaning an idol. Dedwol-god is an idol, and the Welsh delw, an idol, is probably a saxon loan word in that language. These are connected by Skeat with dol, dull, german toll, mad, as a weak grade of dwellian, to be stupid, and welsh dall, blind. It is interesting to note that the present Cornish for a dreamy, sleepy, stupid muttering is called dwaling, which is at least expressive enough, as so many dialectical words are, as well as often funny. We find Dil-stone, Dill-worth, and a Dillington in Norfolk. These place-names show us that there is a personal name at the base—Till. Tilwine (Dilwyn) is a name in the *Liber Vitæ* and Tilhere the name of a Bishop of Worcester. And there are names Diller, Tiller, Dillicar, Dillon, Tilley (perhaps Tiley). At Dil-stone, in Northumberland, Bede says that

Oswald, armed with faith in Christ, killed a British tyrant. He calls it Devils-bourne, which evidently bears out the reputation of this place as one where heathen idolatry had been more or less practised. Dillington would thus be, on this supposition, idol farm or enclosure, the seat of Saxon idol worship.

Fiddington.—D.B., Fitington. At the Domesday survey forty-three acres of moorland are subject to valuation, but its ecclesiastical value in A.D. 1291 (in the *Valor Ecclesiastica* of Pope Nicolas) is not, it seems, worth speaking of. Later spellings in the fifteenth century do not stray far from those of the Doomsday clerks. They are Fedyngton and Fydington; and, time of Elizabeth, Fetington and Ffydington. In *Somerset Pleas*, twelfth century, Fitin-ton. There is a name *Fitel* extant, and a Fitel-ford in Somerset. Fitin may be shortened from this name Fitelan-ton, or it is from Feda. In the eighteenth century we find Finnington. This may clearly be neglected as a corrupt spelling. The variation of " d " and " t " is of no importance, as it is well-known that the Anglo-Saxon " d " (usually printed in that language by a special letter) varied between " d " and " th." There is a Fiddington in the neighbouring county of Gloucester, and Mr. Bosworth, in his well-known *Anglo-Saxon Dictionary*, derives the name of the place called Fethan-leage in the *Anglo-Saxon Chronicle* (where Ceawlin, King of Wessex, obtained a victory over the Britains in A.D. 584) from Fedan, an army, and leage, a meadow. The same is Fretherne, on the banks of the Severn, to this day. Fedan-ton may thus mean army town, but as we may compare Fyd-ock and Fidiock (name of a hamlet in Bishop's Hull), probably it is a personal Danish name. There was a Feada, or Featha—also spelt Feader (cir., A.D. 1025)—who was a Danish officer in the army of Hardicanute, and was killed at Worcester in 1042. The name survives in Featha, spelt Fether and Feather, as in Fetherstone, and the like. The meaning, then, is " Feada's tun or farm," as *Fidi-ock*, in Bishop's Hull, is Feda's oak. Fydock is spelt Fydok in A.D. 1391, and Fydeoke in A.D. 1570, Fydiok a century earlier, and also Fidok as the name of a manor. This is one of the traces of Danish influence in Somerset. *Fidiok* is a unique name, and we think it is possibly a disguised Celtic name ending in dawg, like Madawg (Badawg).

In the absence of variety of early spellings the explanation given is the most feasible.

Foddington is a hamlet in the parish of Babcary. In Domesday Book (1086) it is diversely spelt Fodindona and Fodintona. In the *Court Rolls* of 13 Henry VI. it is Fodyndon, and in *Somerset Pleas*, twelfth century, Fodin-don. It is Fodyngdon in the *Nomina Villarum* (of 1315-16 writs). In wills in A.D. 1572 it is Fordington. This latter is evidently a corruption in the direction of intelligibility. Foddington is rare. Fords and Fordings abound. The assimilation is thus easy and tempting. Moreover, the don is evidently original, and the ton a corruption. The rareness of the place-name is paralleled by the rarity of the personal name Fodwine, which, however, is found. A dun is applied to almost any elevation. The meaning is Fodwine's down. Both holdings were once of equal importance, *i.e.*, Babb's Cary and Fodwine's down. The spellings Ffarington and Foryington are (if the identification is correct) mere vagaries.

Hamington.—D.B., Hamintona and Hamingtona. In the ecclesiastical valuation of Pope Nicholas, 1291, or *Taxatio Ecclesiastica*, it is Hemyngton. Hama is a Frisian name, found in runes, on a small gold coin, and not uncommon. Later, as in the early Norman period, it is Hamo. In A.D. 1084 there was the Manor of Hama, now High Ham and Low Ham, in Whitley hundred, which is, from this personal name, tempting as it may be to connect it with hamm, meadow land, or ham, with a long vowel, a home. In Trent is a curious hamlet name, Hummer, which is said to be a corruption of Hamo, but is more probably from the personal name Humbehrt. A Bishop of Lichfield was so called. Perhaps this is the same as the commoner name Humbeorht. We think it is Hamon-ton, or the town of Hama or Ham. The personal name Ham is still extant, and also Hemming. Haming was a known name in which in it may be that here, ing is the well-known patronymic " son of." Hamo may be derived from the old high German Lihhamo, a body, which later meant merely covering or dress. Such a derivation is interesting, as it shows us how the commonest names in modern times, having almost ludicrous associations, had originally a quite different significance. " Where did

Mr. Ham come from?" was once asked, and the prompt response of a naughty wag was, "The Sandwich Islands, I believe." The oddest and most objectionable of such names, which yet had a really respectable meaning in its origin, is the Anglo-Saxon name Bugge. People inheriting that name have changed it. In A.D. 1007 the name of the commander of the Danish fleet was Heming. There are three Hemingtons, two Hemingfords, one Hemingby, and Hemingburg in diverse counties. The widespread occurrence is an indication of a personal name.

Hardington (D.B., Hardingtona and Hardin-tona) is in more respects than one a companion name to that of Hemington. The Danish or Scandinavian element is found in both. Among the *Taini Regis Edwardi*, King Edward's thanes in A.D. 1066, we do not find the name Heming; there is Hamon Fitz-Richard, who was "Lord of Stowey in Chew Hundred" in the centuries subsequent to the Conquest, and there is a place-name purely local of *Richard's hill*, which has travelled down the centuries since the twelfth. But Harding is of not infrequent occurrence in Somerset as well as Wiltshire. The greatest of the three Hardings in the county was Hardinus de Meriot, who in A.D. 1086 held six manors. He was also called Harding Fitz-Eadnoth. A Harding held Crenemella, now corrupted to Cranmore, under the Abbot of Glastonbury, and there was a third, who was in attendance on "the lady of Bath," Queen Edith, at Wilton. He was her steward. The identity and the pedigrees need not disturb us. It is not a surprise that the name is part of a place-name of which the meaning simply is The tun of Harding. The Domesday Book spelling is Hardintona; T.E., Hardyngtone; in days of Edward IV. the aspirate is gone, Ardyngtone, and we note in the east of the county a name *Adringtone*. Adryington is the same as Ardyington probably, by interchange of the consonants. Is there a possibility of the name Adrian being here submerged, and thus a Roman name lost to sight? Ing is usually regarded as a patronymic of Hard, son of Hard, in which the name imports just what it says, stoutness of mind and courage. We believe that the original form of Harden is Ardwine and Hardwine. There is a Harding-ham in Norfolk, Harding's-ton in Northampton, Hardenhuish in Wilts.

A Harding may have fought in Somerset for or against the great Alfred; may have been at the peace of Wedmore; and possibly a Harding may have witnessed the unveiling of the millenial memorial to the peerless Saxon king, and listened to the eloquent panegyric of that monarch by the bishop of Bristol. Names may be dead things; we prefer to regard them as buttons which, merely pressed, kindle electric lights in all directions.

Horrington is a hamlet near the cathedral city of Wells not mentioned in D.B. nor T.E. Later it is spelt Horyndon. In a will of A.D. 1583 it is Horringdon. In the 17th century it becomes Horring-ton. The dun is original. Est Horyndon is the earliest spelling we have found in the *Nomina Villarum*, A.D. 1328 (Kirby's Quest). Now Hornings and Horningdons abound. In Essex there are three Horndons. In the Isle of Wight is Horringford, and Horringer in Suffolk. In the far north of Jutland is the town of Hjorring and a peninsula called Oringe, pronounced the same as the Suffolk town—that is, the final vowel is vocal. It appears from Sternstrup's danish place-names[1] that Oringe was in the thirteenth century called Worthing, and Oringhburh, Warthingburgh. As Warleigh (Bath) is Heor-leia, or Worleigh, or Warleigh, Horrington may be in origin the same name as Worthington, in which Wortha (that is, Wyrta, an artisan) is a known and intelligible name. It is to be observed, however, that we have no indications of this in spellings. It is pronounced Harringdon, doubtless. Leo interprets Harandene and Harandun from the Saxon Haran, the hare. Some of these may be from the name Horn, but the Wells name and perhaps those in Essex may be from the genitival form of Heor, a Saxon personal name; Heoran, Heoran-don. The name Warleigh, near Bath, thus gets its explanation. On the principles previously alluded to, Heor becomes War. This is clear, because the Domesday name is Heor-leia or Heor's lea. We are sorry to give up the pretty conceit that here the horehound once was found in great profusion. Is this medicinal herb discovered here?—

"An heved hor as horhowne."

[1]Quoted in a letter by the Rev. Leonard Wilkinson, of Westbury-on-Severn. (Sternstrup's *Danske Stednavn*, p. 72)

A head white (hoar) as the flower of the horehound. To the student of place-names it may be instructive to note how the name of this flower has assumed the form of a well-known word, hound, by adding on the consonantal grip-letter at the end. The Anglo-Saxon is harhune. Harhune-don might be attractive etymology though wrong.

Horsington.—D.B., Horstentona; T.E., Horsington. The spelling has therefore endured since A.D. 1291. K.Q., 1315-1316, is also Horsington (*Nomina Villarum*). The names Hengest and Horsa, the Castor and Pollux of our Saxon ancestors, occur in the county, for *Henstridge* is in Domesday book Hengestrich. It does not, however, follow that we can find the " cult of the heavenly twins " in the places concerned. For both Hengest and Horsa were names in common use. The root meaning of Horsa is simply a runner, but that of Hengest is not exactly known. It was only at a late period that Hengst in German got the meaning of stallion, for, curiously enough, earlier it meant a gelding, and further back than that was an appelative perhaps meaning nimble.

Horsington is pretty plainly a corruption of Horsten-tona of the Domesday spelling, when already it was forgotten that horsthegn or horstain was the name of an officer equivalent to marshal as an official designation. The name Horsa is found in the names Horsleaze and Horseford, Horsey in Bridgwater, and Horsey Pignes in North Petherton. In the names of a charter of Dunster monastic cell occurs the name *Horstones-dene.*[1] This Horstone is a form of Horsten perhaps. The name is compounded in almost innumerable names dispersed through the country. Horsey occurs in Norfolk, and there are Horsham and Horsell in Sussex, and a replica of the name itself, Horsington, in Lincoln, of which the derivation may not be the same as that of the Somerset name, but another form of Horsa. Of the companion name Hengest, *Henstridge* is Hengest-ridge; D.B., Hengesterich; (Rich. III.) Henxstrige. In the sixteenth century are the forms Hendstrendge, Hengestrigg, Henghstrige, Hengystirge, Hendstriche, Henxtrigge, and Henstrige. Hengesterich has a precise parallel in German place-names, as Hengst-rücke. Hens-

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[1] Bath Chartulary, Lincoln's Inn MSS., No. 845, p. 170. S. R. Soc., vol. vii.

ley and Hensman are, as personal names, shortened forms of Hengst-ley and Hengst-man. This may be the key to the transformed Somerset hamlet name called *Endestone*, now called Yeanstone, which was formerly spelt "Yenstone." The half-vowel sound is the dropped aspirate, like yeat for heat in South Somerset, and so was Hens-ton—that is, Hengst-ton. The personal names Hengston, Hinxham, and Hinks are forms of this Saxon name Hengeste which are now in use. *Henskridge* is thus Henk's ridge, and Yenstone, Endestone, Yenstone, is Henks-ton. Yenston is a hamlet between Henstridge and Templecombe, where formerly was an alien priory. Hence the local name, "The Priory Plot." We did not like to separate the Siamese twins, Hengest from Horsa.

Kilmington, in Somerset, and Kilmington with Kilmeston, in Devon, point to a Saxon derivation. Cwealm means in Anglo-Saxon slaughter, and Cwealm-staw signifies a place of execution, and as in this neighbourhood King Alfred gained victories over the Danes, it is thought that Cwealman-ton has historic reference to this. On the other hand, Polwhile in his *Devon* has among many other precarious derivations that of Kilmington from killi, a grove, and maen, Celtic-Cornish for stone or rock. To follow a fashion once established, the neighbourhood was the abode of the Culmingas. Leo, in his Anglo-Saxon place-names, says that tun is often united with the names of individuals, but never with those of families. This is, we consider, the tun of Ceolmund, a known saxon name. Ceolmund becomes in Frankish, Gilman. The "g" and the "c" are distinctive dialectical marks. By process of assimilation to other names, Ceolmund (and Gilman and Cilman) becomes Kilmington. Ceolmund is the origin of the name Colman. It is a compound word, and apparently means bulwark, or a keel of vessel. The same word Ceol is probably found in the common personal name Keel.

Lovington seems to be accounted for by the existence of a personal name in the useful records we must needs mention so often, for there we read of a Thane whose name was Levinc of Luvinc. He was also called Elfstan. The existence of this personal name is certified, too, by the charter (if reliable) of

king Edward in A.D. 1001, in which mention is made of Leving or Leoving as bishop of Wells at this time. The name Leofing is a common name in the ninth and tenth and eleventh centuries. One of this name was bishop of Worcester (1038-1046), and another abbot of Winchcombe. Leof is very common in compounds, as Leofwine (Levinus, Leuvin, and the name Lewin's Mead) becomes Livinc and Lofing, and Luvinc and Lovinc. He is called Lif-wing, which, if right, seems to mean swift-wing, a name therefore arising, as so many did, from personal qualities. Leovinc-ton is the tun of one who bore this name.

Luckington is a hamlet in *Kilmersdon*. The latter name contains the same often-baffling prefix Kil. This is, no doubt, the case where the spellings do not give a clue to an interchange of letters in pronunciation, whch is best described as a corruption, even though it does proceed according to known laws of speech. Now, Domesday book, as an early authority, spells Chinemersdon, and this spelling persists in the *County Pleas* and *Court Rolls,* as in the *Nomina Villarum* we have the hundred of Kinemersdon, and in the 14th Henry IV. (1328). That is, it persists from before the Conquest to the fourteenth century and later. It is in the doubtful time of experimental spelling of the Tudor period that we find in the *King's books,* at the time of "the great pillage," Kylmasdon, and in Elizabeth's days Kilmerston. Curiously enough, there is Killamarch in the county of Derby, which in Domesday book is spelt Chinewoldemersch, that is Cynwold's marsh, or Kinwald. Similarly Kilmersdon is Cynmaers, or Kinmer's dun or down. *Luckington,* the hamlet name, has a diverse spelling in the Exon Domesday and the Exchequer. The Exon book is the first in point of time. In the spelling of the names of places and persons there are some remarkable differences between them. This is one of them—Lochinstone and Loduntune. The former is in the later Exchequer book, and is undoubtedly correct, as is shown by the persistence of the name. *Lockington,* or *Lochantun,* is derived from a personal name, Loc (genitive Locan and Lucan). This name, as we find, may occur in other place-names, such as *Loxton,* Loc's tun, and the like. In the Scandinavian mythology is found the name

Loki, the Norse god of mischief. He is not quite the equivalent of the Hebrew satan, as interpreted in the later records, except that " he is the backbiter of the gods and spokesmen of evil counsel." " Fair in face is he, but ill in temper "—a combination not unknown in human kind at all times—and " fickle of mood," he hath but all that craft called sleight, and he cheated in all things." " Full oft hath he brought men and gods into straights, and set them free by clever counsel." This is the veritable Mephistopheles portrayed by the immortal poet Goethe in the first part of the great drama of *Faust*. The name Loki may have been the personal designation of some great Viking. But however originating, it is a personal name, found in other names than those above mentioned, as Locking, Locksbrook, and Locheslie (Lock's meadow), as the name of an old Somerset hundred, which, as a hundred name, has been extinct for centuries. Other like names are Lockington, in Leicestershire; Loxbere and Loxhore, in Devon; Loxley, in Staffordshire; Loxwood, in Sussex. *Lexworthy* is spelt Lochesworth in the *Nomina Villarum*, and is of the same origin. *Luxborough* is, however, a shorter form of Loligsberia, and is an instructive example of the way in which we may be so easily misled if we proceed without any regard to the history of the word. It is, in fact, connected with Lullington.

Lullington.—Domesday Book, Loligton. In the *Nomina Villarum*, Lollington, and the Lay Subsidies (20 Edw. III.), Lullingstone. In the earlier *Taxatio Ecclesiastica*, Lullyngdon. In early Chancery proceedings there are the vagaries or caprices of spelling, Lolkington and Holyngton. Loligton is a spelling by a Saxon scribe with whom the " g " would be so soft as to evanesce in pronunciation, and become Loli. However, before A.D. 1000 the names Lulla and Lulling are extremely common. It is mostly a man's name of prefect, princelet, soldier, priest. Lulla occurs as the name of a matron, and in a charter of Glastonbury Abbey we read of *Carta Lullae Christi ancilla de Baltonsherge*. Lulla lived at Baltonsberge, and was a " handmaid of the Lord." Lullington, therefore, may have had a male or female proprietor. The same personal appellation accounts for the place-name in Somerset of *Lilstock* (D.B., Lulistoc), and *Luxborough*

(D.B., Loligsberia). Beria is not the equivalent of burga, burh, although in the name in question it has developed into "borough." Beorh is a castle, or fortified spot, while borh is a town. *Lulsgate*—that is, Lulla's gate—was formerly the name of St. Catherine's, Felton Common, and the name still exists in the locality. Gate, we may note, *obiter*, may mean a way, or road. This meaning is still preserved in the north. In Yorkshire lips, "Get out of my geat" means "Get out of my way"; "Gang thee own geat," "Go your own way." As bearing out the personal origin we note that there are Lullings-tons in Kent, Derbyshire, and Sussex, a Lullworth in Devonshire, a Luls-ley in Worcestershire, and a Lol-worth in Cambridgeshire. The personal name Lowle occurs in a Somerset directory of to-day, and doubtless elsewhere.

Pointington is an ancient Somerset parish, which was transferred to Dorset on March 31st, 1896. We, therefore, take note of it here. In Domesday Book it is spelt Ponditone. In the *Taxatio Ecclesiastica* it is Pontyndon. In the *Archeologia* we find that the manor of Poynkington was held by John de Montacute in the time of Richard II. In early Chancery proceedings it seems, if the identification is correct, to be spelt Portenton. This is at the time of Henry VI. Earlier, in A.D. 1198 (Richard I.), we read of Geoffrey of Pondinton. Pothinton is also a spelling, and it is Pontinton and Pondinton persistently in the Montacute Cartularies.[1] In A.D. 1490 and onward it is Poyntyngdon. The variants are interesting. If, for instance, Poynkington was our only clue we might easily go astray, as also with Portenton. But these are mis-spellings or mistakes, as the type is persistent. The root is either Pund or Pont—the Anglo-Saxon peond, from which we derive our word pound, the village prison for strayed animals, which is now in most villages gone to ruins. In middle-low german, Beunde is an enclosed plot. This would then mean the enclosed tun. In Dunster is a hamlet called *Bondington*. This is no different from Pondinton. In the *Liber Vitæ* and Frisian is the name Bonde and the modern English Bond. To take Poynkington as the clue is to forsake the type for an isolated spelling. Point is also an Anglo-Saxon name, as

in Pointes-stan. The origin is the personal name Pont, Bond or Point.

Puckington.—D.B., Pokintona; T.E., Pokyngton; *Nomina Villarum* (1315), Pokynton. If the identification is correct, this actually becomes Perkinton in the Charters of Wardour Castle (dated 1316). In A.D. 1557 we read of the manor of Pokington. We may note that in a charter of a grant of land made in the time of Edward I. there is the name *Poke-land* in Cannington. We much desire to connect these, and other like-spelt place-names mentioned, with the Somerset pixies. Now, Pwca is a hobgoblin, and Pwcantun would be the town of the elfs, fairies, or pixies. But why these shy creatures chose this particular spot might be difficult to explain. Some Somerset people call a hedgehog by the delightful and suggestive name of a poking. The word is highly descriptive of this muscular-pawed quadruped, who burrows underground, and, like politicians of a certain type, only lets you know where he is by the dirt he throws up from his tunnelled tracks. They also call it a "weant," the derivation of which at present we do not know. Let us observe that *Pightley*, a hamlet in Spaxton, is spelt in Domesday Book Puche-lega, and that in the village of Ash there is a local name, Pyke's Ash. All these suggest to me quite clearly the personal name Puca, Pucco, and Puch. Of one of the latter name, a *comes*, living A.D. 700, it is related that his wounds were miraculously healed by St. John of Hexham. In Frisian this assumes the form Buco. The names Buck, Pook, Puck are still extant. Puckan-ton, *i.e.*, Puckington, as it is spelt by assimilation to places in ing, is the tun of Pucca. *Pightley* is spelt Puche-liga, and is the meadow of Pucca. *Pyke's Ash* is Pucca's Ash. *Puxton* would seem at first sight also to have the same origin, and mean Pucca's Ton. But in the days of Queen Elizabeth it is Puckerellston, and earlier, in the time of Richard II., it is Pokerleston. Here is an interchange of consonants. A puckrel is a small fiend or puck, and a puckle is a dialectical word for a ghost or puck. "She had three of four impes. Some call them puckrels. One like a grey cat, another like a weasel, another like a mouse. A vengeance take them! It is a great pity the country is not rid of them." So says Giffard's *Dialogue on Witches*, dated the last year of Queen

Bess, in A.D. 1603. It would be interesting to trace Puxton, Pucklechurch (in Gloucestershire), and Pocklington (in Yorkshire) to these delightfully mischevious elfs. It is probable that this prevalent superstitious belief in those airy creatures, who play some part in Shakespeare's dramas, may have given rise to the spelling of the period, Pokerels-ton. We regret to think that we must bring ourselves down to plain and drowsy prose, and find that Pokerles-ton is Pucca-leas, or meadows, and Puckleschurch short for Pucca-lea, with tun appended in the one case and circ, or church, in the other.

Raddington.—D.B., Radingetona.   Having in memory other place-names like Reghill, in Winford, Castle-Neroche, in the south of the county, with the spellings, it is suggestive of possible explanations to find Raddington spelt Rachington in the *Nomina Villarum*, as Reghill is Rachel or Radgel and Neroche Nethir-Rached, with numerous variations. It is clear that the " ch " was pronounced soft, and not as a guttural—that is, Radginton. It is also clear that the second consonant is intrusive, as the Domesday spelling indicates—that is, it is Radingtone. In A.D. 1533 it is spelt Redyngton. Rading is another form of Reading, where the allusion might be to the character of the soil, as in Redcliffe, Rad-lynch for Red-lynch, or the red slope; or as some think it is patronymic, the Radings.   In Luxembourg there is a locality Reding and the Frisian name Reid and Reid, and this explanation is harmonious with the Domesday Book, Radingetona. Four miles from Axbridge there was a " small town " of twelve houses in 1800 called Rades-ham. This is the personal name Read.

In truth, in dealing with the place-names with the prefix rad, we have an embarrassing wealth of possible roots. Retford, for instance, is not the red ford, but, according to Bede's derivation, *Arundinis Vadum*, it is from hreod, a reed, and is the reedy ford.   Edmonds[1] so derives Reading, hreod a reed and ing a meadow, in the usual superficial way. The roots jostle one another as eager claimants.   In the well-known mining village of *Radstock* it is said, in irresponsible local guides, that rad is the equivalent of road. As indicative of this it is suggested that in the immediate neigh-

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[1] *Traces of History in the Names of Places.*

bourhood there is one of the most perfect specimens of a Roman road known to archæologists. If this were the derivation we might fairly expect an early indication of it. As a matter of fact, in Domesday Book it is simply Stoca, and it has not the distinguishing prefix until long afterwards. It is Radestoke in the Lay Subsidies of Edward III.—that is, in the fourteenth century. Now, rad as a prefix occurs in different parts of the country, in places where the red-sandstone formation is a characteristic, very many times. Sixteen clear cases are easily enumerated on geological maps. Radlow, near Hereford, is Raden-low, or the red hill. There is a Rat-cliffe in Notts as well as Somerset.

Rodden, spelt Reddena (we read of William de Radene in 1255, and Elizabeth Radon in 1645), or Red-dene, may mean the " red lowland pastures," or Rodden, " the clearings," according to the meaning given below; and *Red-lea*, in Upton Noble, is the red pasture. *Rad-way* (with Fitzpaine superadded) is easily deciphered as the red-way, but an examination of the Domesday Book spelling confronts us with the surprising form Rachedeworde, and reminds us of what is above said as to the pronunciation Radged-worde, *i.e.*, " the watered farm of Rached or Regenild,"from which it has been shortened, as we elsewhere note. And this Rachedeworde may, as in the analogous cases elsewhere given, be a full name, Regenweard. Regen is indeed compounded with many names, as Wealh, Wulf, Wig, and many more. There are other roots besides those mentioned. As, for example, we know that rood is Anglo-Saxon for a cross, or rather a stone pillar for a gallows, as well as a cross in stone with the cross cut in relief on its circular head. *Road*, in North Petherton, and Road, near Frome, spelt in Domesday Book Roda, and later Roode and Rowde, may be from this derivation of Anglo-Saxon Rod, the Holy Rood or Cross. In Domesday Book it is Roda. But there is a personal name, Hrod, known to Saxon antiquity. And Roden means a clearing, a place where wood has been cut. It is, indeed, difficult to say which, but the balance of probability is in favour of the personal name, as ownership was so often the determining element in naming spots not otherwise so plainly distinguished as to over-ride this tendency. Is it not so now

in common speech when speaking of dwelling-places and localities, especially when ownership in a family has been so long continued as to impress the popular imagination? *Rodhuish* is Radehewis. What Hewis means is dealt with elsewhere, as also *Radlet*, in Spaxton, spelt Ratdeflet in Domesday Book. *Rudlake*, North Curry, is the Red-lake.

Runnington, a little village close by Wellington (N.W.).— D.B., Runetona; Edward III. and later, Ronetone; in early Chancery proceedings, Rowyngton; in 17th century, Rownington, and (if correct) East Rommington, which spellings are capricious. The village is on the Tone, and it is a very natural thought that, as the stream is here swift, the place on its bank is called Runningtone. At least such a suggestion has been made. The spelling Runetona is by a Norman scribe. A Rune is a magical letter or hieroglyph. The Anglo-Saxon run (long vowel), rune, means mystery, whisper, or murmur, Runa is a secret counsel as in the Welsh rhin, meaning a secret. It goes back to a Greek word meaning " To find out." Runnymede, as is well known, is interpreted as the " meadow of the council " where King John signed the Magna Charta. Rhin, or watercourse, is written runen in a mediæval document. In certain inquisitions at Bridgwater referring to Chynioc, it seems the abbot of Glastonbury had choked up certain watercourses called runes. Running is Anglo-Saxon for a watercourse. Running-ton is then the tun on the watercourse. " The town of the council " is also assigned as the meaning,[1] but the allusion is far more likely to the flowing stream, unless there is some historical basis for the idea that any council ever met here. *Wrington* is (as pointed out) Rhin-ton. *Roncombe Gurt* in Axmouth Marsh, where gurt and gurts, which in Celtic Cornish has become gut (and Somersetshire, gout?), a trench or passage for water. The allied Dutch is gote for a channel. Roncombe is the watercourse in the combe. In South Cadbury we find *Runney's mead* and *Rown-ham* ferry, near Long Ashton. *Wringmarsh* is a regional name and means the Rhin-marsh. *Rimpton* is in Domesday Book Rintona, and is referable to the same root. There are early charters of King Athelstan to the

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[1] *Traces of History in the Names of Places.*

thegn Athelred, A.D. 938, and by King Alfred to Brightric, A.D. 956, and it is then spelt the same as Wrington. A mill stream runs through the village. Rimpton is the town on the rhin, or stream. *Rinwell* is a flowing spring, as a place-name in Essex.

Besides Seavington and Wellington, mentioned in previous chapters, there are the place-names Wallington, Whittington, and Withrington, near to Stoughton, mentioned in Mr. Harvey's "Wedmore Chronicle." There is Wilmington in Preston Plucknett, and the curious name Nugingham. By the writer mentioned, *Wallington* is easily derived from the three syllables Wall-ing-ton. Wall is Welsh for stranger; ing is the patronymic children of—that is, it means "the town of the children of the stranger," or Britons. The Saxon added insult to injury when he called the race that he finally displaced *vi et armis*, the stranger. This explanation may, in the main, stand, save that the ing is so often merely an assimilation, and is so in this case in all probability. It is true that there is the Frisian name Walle found in the Durham *Liber Vitæ*, with the existent personal names, Waller, Wall, and Walls. The *Liber Vitæ* is a continuous record of English names for many centuries. But this very personal name is probably of the same meaning, and an indication of Celtic descent. Let us observe that Wellingtons are on the border lands of Wales, in Shropshire, and Herefordshire. Wealand actually denotes the Celtic district of Armorica. In Germany are the place-names of Wallenstadt (*i.e.*, Wallenton) and Wallensee on the frontier of the Grisons. Wallachia is the German name for Bulgaria. And thus Wallenton is the foreigners' town, or the town of Walle. A derivation has already been mentioned connecting it with the Saxon god, which is (allowing for the differences of the mythologies) the Latin god Vulcan.

Warrington.—Curiously enough, the Shropshire Warring-ton is in Domesday Book Wallinton, and we ask, with some pause, whether this is possibly the case with the Somerset-shire hamlet of Warrington. This is, in the presence of the other hamlet named Wallington, scarcely likely. The name Werenc is in a well-certified list of Anglo-Saxon names. Werenc is little different from the Waring given by Kemble

or the name Warren, still very common. The doubled consonant is not original. Waeringwick is a very old name. "War" and "Waer" are no doubt connected with defence or a root, wern, meaning nationality, as in the old German name of Warinburg.

Whittington is best known by a famous personal name. It is not difficult to decipher. Where the feline companion hailed from may be a more difficult matter. Nor does it follow that the Lord Mayor of so much fame came from a little hamlet thus called in Somerset. In the *Liber Vitæ*, and in lists of Anglo-Saxon personal names, is the name, both standing alone and as a prefix Witta. There was a Witta Bishop of Lichfield in early Saxon days, and a Witta a follower of Hengist, and a patronymic Witing acted as a witness in Kent in A.D. 824. Wittan would be a genitive form of Witta, or it is direct from Witing. There are three possible roots at least—Wiht, strength; wid, wood; and wit, wisdom—the latter probably in this case.

Witherington.—There is a Widdrington in Northumberland. This is doubtless the same place-name. It is a sign of the south country to soften the vowels. "Wither" is a local name in Wid(th)eres-cumb. Witherwine (Withrin) is the name of a Dane, in the times of Cnut, Hardicanute, and Harold. The name is Scandinavian in origin. The race that conquered Britain was mixed, as is thus clearly shown. Other racial names will be treated of in due course.

Wilmington is in Priston in the hundred of Keynsham. The Domesday Book spelling is Wimmadona. The forms of spelling throughout Willminton, Willmyngton, Wylmyndon, and the earlier spelling, in the tenth century, show that Wynhelm, Wynnelm, is the true spelling, and ton is here as elsewhere a mere corruption of don. In a Saxon charter of Stanton's Prior[1] Wynlmaeddune occurs twice. There is a local place-name Woolminstone. This is subject to a variety of spellings, Welmistone, Wollmiston, Wolmeston, Woolmestone. A field-name in the Hilcombe tithing of the hamlet of Sea is *Wilmintons.* Here is the place-name become a personal name of origin, and then a local field name. Wilman is a local name,

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[1] *Bath Chartulary*, S.R.S., vol. vii., p. 27.

as in Wilman-leah-tun, and Wilman-ponda. It is, originally, we think, Wilmund, occurring as early as A.D. 844 in documents, and is a Wessex name. It is thus Wilmund-ton. The names Willow, Will, Willey, from an old German "Willo," are found among early settlers, and is most likely just our word "will," in the sense of a resolute person, as a mental characteristic, and "mund" is protection. Once more the "ing" is an assimilation when Wilmund was forgotten.

Woolavington, near Bridgwater. Wulflaf is indeed a frequent name, occurring mostly in Wessex, but the Domesday Book spelling is Hunlavington. Nevertheless the spellings are so persistent and the name Wulflaf occurs as a witness that we suspect some confusion, and that this is the true form.

Woolfrington.—Wulfric is a name found from Edmund the First of Saxon days to Edward the Third of Norman medievalism. It is Wulfric-ton. It may be from the closely-cognate feminine name Wulfrun, the name of a Bishop. The first is no doubt right, and S. Wulfric was a well known Somerset saint. And the name occurs in the Bath Chartularies. Woolfryngton is surely distinct from Woolverton, which is Wulfweard-ton. Wulfrige was a Bishop in A.D. 901 to 930.

Writhlington, Domesday Book Writelinc-ton.—There is a precisely similar form in Wurtemburg, Reuthingen. The Domesday Book form may be written Ridling-ton, but if the "w" is original then the name originates in some such name as "Wryt," which is Anglo-Saxon for artisan, our Wright. In Essex there is a place-name Writtle, and there is the modern name Riddle. Yrthling, a husbandman, farmer yields Rithling by the shifting of the "r." This may be the origin of the name Riddle. Reutling would in meaning be close akin, as reuten means to make fertile by ploughing or grubbing up. The Anglo-Saxon Rithe, a stream, is sometimes given as the origin of this name.

Yarlington is spelt in Domesday Book Gerlincton. The pronunciation of these two words is but little different. The spellings later are Yerlinton (1270), Yearlington, and the like. Some attractive fancy etymlogies have been given. Jar or Yare, as in the river of that name, is water. There is a remarkable stream here (it is said) that disappears for a while

underground. The latest guides do not mention it. Yar and lyn, as in Lyncombe, are the two component parts. In this case it is Celtic. Again, Yarl is, of course, the same as Jarl in sound, and Jarl is the old Scandinavian for a chieftain, or earl. This would not account for the ing, which the derivation from a Saxon personal name Gerlac or Gerlinc does. The personal name locally found, of Girling, confirms the occurrence of this name as an ancient proper name.

A curious name, *Twington*, is that of a hamlet in Selworthy. It is sufficiently peculiar to be puzzling should a significant etymology be sought from local or other characteristics. The difficulty ceases when, as might be initially expected, we have a Saxon's tun to deal with. We find the personal name Twicga, found in our name Twigg. A Twicga was a moneyer of St. Edmund; and this may be Twicg-ton, or more probably as we find the place-name Twyn-ing in Gloucestershire, Twinehan in Sussex, Twin-stead in Sussex, we have here a personal name Twyn. Twyn is also said as a descriptive name to mean a curved hillock or bank. Joined to ham, stead, ton, not all answering to this description, it is more probably the name given by Searle, Tuini, as the name of one of Edward the Confessor's thanes. It is indeed possible that the personal name originates in a birth-fact, a Twin, as does also Twicga, in Twiccan-ham.

Here it may simply be remarked that clearly it was certainly a predominant characteristic of the Saxon to call his lands by his own name, and it was of the Celt to give descriptive names. "Proputty, Proputty, Proputty, I think I hears 'em zaa," is truly Saxon.

CHAPTER XV.

Racial Names—Introduction.

There are more points at which place-names touch personal names than is usually supposed by the tyro in place-names. The study of these names is attended with, perhaps, even more difficulty than place-names. The personal names are of course significant, and the meaning of the personal name is assigned to the place. If, as a ready example, a personal name "Aesc" means an ash, then, though the place-name was called from the owner, it is supposed that the place abounded in ash trees. It is not denied that places did take their names from such circumstances, as Nine Elms, and Fivashes, and Seven Oaks, from the growth of the trees named. All we are saying is that there are many cases in which this ready explanation is not correct as a matter of history. There is always a tendency to an obvious explanation, and to assimilation of names.

In the introduction of hereditary surnames the late Professor Freeman, the historian, discovered the greatest and most immediate change wrought by the Norman Conquest; and it produced, moreover, a revolution in Christian names. Camden was the pioneer in the particular branch of study which relates to investigations of the origin of names of people. If we are studying antiquarian remains, we are under no absolute necessity to visit a museum. The study of the names of the people in your town and village (and perhaps your own)—if you are an old collector of such trifles of knowledge, and value a literary curio as much or more than one that assumes the solid shape of gold or silver or ivory—will save you from a needless pilgrimage.

We have no concern here with mere surnames, as such, in their manifold origins. One thing the professor mentioned makes clear is that they bring before us the social life of the Middle Ages. They took their rise in the mediæval period. The trades of the time and their titles;

various occupations which no longer exist; usages and customs and peculiarities, social and individual, long passed away, all gave rise to surnames. Names are fossils, whether of places or persons, and as interesting to the historian as the numerous oolitic remains, or those of other formations, to the geologist.

The main classification is into local and patronymic surnames. There are surnames of office and occupation that explain themselves, as John the Turner, William the Barber, Thomas le Fleicheur, *i.e.*, the butcher. But of local place-names there is, as has been rightly asserted, no village in England, and scarcely a hamlet, which has not given its name to some dwellers or settlers. John of Leigh may be taken as an illustration, for "leighs," "leys," or "lys" are excessively common throughout the country. It is these that are of importance for Somerset (as for some other counties), which has its store of names indicating a particular social phase of feudal landownership and great estates. It must not, however, be lightly taken for granted that the bearers of place-names, as personal designations, can always be at once associated with the families of those to whom they belonged in the Middle Ages. Nor can they without more ado be traced to Normandy, and brought out with the ease with which a saint is made to trot from the east, or cross from Ireland into Somerset. While this is so, there are very numerous instances where the reverse process is the true explanation. Saxon owners fixed their names on their "tuns." The name was frequently tribal, brought from Saxony and other parts of the European continent. where a searcher finds the prototype of the name on the spots from which the immigrants came. The study of a single name may throw much light upon the history of nations and their migrations. The Teutonic races, Angles, Saxons, Jutes, "left but few cities, towns, villages, passages, rivers, woods, fields, hills, or dales they gave not new names unto, such as in their own language were inteligible."[1] The names may be naturally varied, but they were originally made in Germany.

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[1] Versteegan, 1605.

It sometimes requires a hard blow of the professional hammer to lay bare the internal secret of a piece of rock, and it is recognised that it is often no easy matter to explore the history of a name. The most obvious explanation is, indeed, often the least satisfactory, and frequently the farthest from the truth. "What's in a name?" A town or village will flourish or decay as well or ill under one name as another. If you know the name of the street or country lane in which you live, and from which you can conveniently date a business letter, why trouble yourself any more? In truth, we all have the making of a Philistine in us. What we most differ in is our view of what is worthy of our attention, and while philosophy, or science, or art, or music are distasteful to some, various phases of past history, such as the science of names, is quite without interest to others. The romance of the present is not sufficiently obvious to the ordinary mind. It is even curious to watch the shock of surprise with which some persons are visited when asked what is the meaning and origin of the name of your village, or farm, or your own?

In the Ashmolean Museum, at Oxford, there is a stone with this inscription : " Earl Odda had this royal hall built and dedicated in honour of the Holy Trinity, for the good of the soul of his brother Elfric, who in this place quitted the body. Bishop Ealdred dedicated it on April 12th, in the 14th year of the reign of Edward, King of the English." Earl Odda died in 1056. The stone was found at Deerhurst, near Tewkesbury. Odda is Scandinavian or Frisian, and may perhaps serve to remind us of Odin, the Scandinavian god of war. The name *Odstone* assumes the form of Hoddisdon in Hertfordshire, at which place there is said to be a tumulus or barrow made to commemorate a Danish chieftain of this name. There are also the forms Hoddington, Oddingly, Hodnel, Oddington. We are also reminded of the personal name of the present day, Hodson. Odda is a frequently recurring name in the 10th century and in the 11th (936-1055). No doubt Odo is a form of the same name, and it is compounded in such names as Odwine and Odweard. In Westphalia and Bavaria we find the Odinga, and the

name Oda occurs in the *Liber Vitæ* and Odde in Frisian.
The name is also found in Oddy. In Worcestershire is the
place-name Hodsoak, *i.e.*, Odda's oak, and in Somerset
Odcombe.

Closely analogous is the explanation of the name of the
interesting village of Ubley, a place of rivers and streams
of wandering waters. This characteristic of the locality has
not influenced the naming of the spot, and it is indeed
initially tempting to be content with the surface explanation.
Ub-ley is just up-lea, the meadow on the slopes, for indeed
much of the parish does lie picturesquely on the darkling
sides of many-wooded Mendip. Uptons are numerous, but
in some cases even this is only a popular form of a very
different word, even as " Upton "-on-Severn is a name of
a Roman town with a Roman name put by slipshod speech
into intelligible shape. The old spelling of the name is
variously Oba, Ubba, and Hubba. In Domesday Book it
is supposed to be *Tumbeli*. An imaginative etymologist
of poetic mind refers to a passage in a canto of
Malory's " Morte d'Arthur." Ubbley-bredes are sacra-
mental cakes. An oble is a kind of wafer cake. " Ete the
obletes and thou shalt have deliverance bathe aboyne and
bynethe." An oblete to our mediæval German cousins was
the like. It is clearly oblata or offerings—" our oblations."
But in what way the village name so called can be so ex-
plained is not so easy to see.

Ubley is clearly derived from a personal name. That the
name was by no means an unknown one is illustrated by the
story of Edmund, King and Martyr. It was a certain Ubba
or Hubba (it was a Wessex and a Mercian name) who was
a Danish or Frisian chief in 870 A.D., who offered life to
Edmund if he would renounce Christianity. The offer was
made in vain. Edmund was steadily faithful. They tied
Edmund to an oak tree, and he was shot by Ubba, whose
bolt lay embedded in the martyr's heart; and it is said that
the actual bolt so discovered is one of the objects of his-
torical interest in the British Museum. It is not, however,
hereby suggested that this bloodthirsty Dane, and un-
righteous slayer of the saints, was the same who delighted

in the possession of a pretty little property under the deep shadow of the Mendip. In the Somerset Pleas (13th century) the spelling is Hubbelegh. In various existent legal documents of the parish of Ubley, at the court of the parson, the name is spelt invariably with an " o," Obley and Obbeley in the 17th century. In the North, where there is often a very great and unreasonable prejudice in favour of prefixing the aspirate to words where it is not required—possibly expressive of the Northerners' superfluous vocal energy—it assumes the form Hubber, in Hubber's-holme, and even in Pembroke it is Hubberstone. There is a local name in Farmborough called Hobb's Wall, which it may be suggested is a popular corruption of " Obbesal " or Obbe's hill. The personal derivable names are Hobbs and Hobson.

A very similar instance is also found in the name of a Danish Viking, Otheré. The Saxon otyre is given as a translation of the Latin *lutricius*, the otter. Personal names are often taken from animals, or the figure-head of a vessel—in which the ancient seafaring adventurer went in search of a conquest and a settlement in a pleasant, fruitful pasture—would give the name to the owner-chief. In the numerous place-names (of which a fairly large number can be reckoned in the different counties) beginning with otter, as our *Otter-ford*, and Ottery St. Mary, in the neighbouring Devon, and Otterhampton and Ottersey, whether the name is that of the Viking or the animal, the meaning is precisely the same. In Yorkshire Huddersfield is called, in popular parlance, Huthersfield, which is most evidently the same name.

Baltonsborough has the somewhat rare characteristic of standing alone in any list of the towns and villages of England. There is nothing quite like it. This is a personal name. Its varied spellings are Balstonburie, Baltesburgh, Balton, Baltonsberghe, Belchinborrowe, and perhaps Balseburghe. In Domesday Book it is spelt Baltunesberga. This is not Ball-tun-berg, but Baldhun-berg, and proves the existence of the name Baldhun or Bealdhun, as well as Balt or Baldhere and Beald or Bealt and Balthhildis or Balthild. But, of course, this name has a root-meaning, for " bald " means bold or swift, and " hun " is apparently a racial ending.

Thus the original bearer of the name derived it from his personal qualities. And we further see that in all such cases the association between the owner of the soil and the place became so firm as to leave a permanent trace.

After the Peace of Wedmore in 878 A.D., and when the genius and moral enthusiasm of Alfred the Great, by his daily toils, secured peace and good government, then Dane and Saxon lived side by side, and continued to do so in the subsequent generations; but the Saxon absorbed the Dane, as he afterwards did the Norman. When Hobsons and Hodders (both of which seem to be derived from Obba and Odda) and Hardinges and Bords had forgotten their Scandinavian descent, even when it reappeared in the physical traces which mark the race, they remained peaceful neighbours.

Chard is Saxon. The name carries us back four hundred years before the Peace of Wedmore. A band of Saxons struggled and fought their way up from Southampton Water, and slew five thousand dark-eyed, black-haired Britons on their way. The Crown then was set upon the head of Cerdric as first King of the West Saxons (519-534 A.D.). Cerdric became a frequent name, for it by no means follows that a place derived its title from a particular overlord whose history we can now trace. History has not always been so kind. But this advance of Cerdric was checked. New invasions of a more determined character, a hundred years later, converted much of Britain into England. Old Sarum and Bath fell, and the uplands along the line of the Severn became a prey to the Saxon, and the Saxon put a large stamp upon all that he held or acquired, as he does now. *Charlton* is the town of the Saxon freemen, or churls; Charlcombe, or Cherlcombe.

Chard is written in Domesday Book Cerdre and the type of spellings are fairly persistent. The form " Chard " is a Frankish form where the " c " is pronounced soft, as " Karl " becomes Charles. There is a seal of Cherde in A.D. 1400, and of a Walter Bluett in 1363, which latter is interesting in connection with the name of Hinton Blewitt. *Charlynch*, too, is Chardelynch—Cherdelynich shortened to Cherlynch. Charlynch is thus Cerdric's lynch. A lynch, or linch, is a balk

of land, a bank, or boundary for the division of land, and also a ledge or wooded cliff. The element occurs in Moorlynch, Redlynch, Stocklynch Magdalen, and Stocklynch Ottersay. Stock is, of course, Stoke, from stoc, the stem or main part of a tree, for it was around the sacred tree the village and primitive hamlet rose, and on which, as among some savage races, an image of the god was carved. Still another Saxon noble to keep Cerdric and the Scandinavians in countenance is Kinwardstone, whose name is changed into a form the hero (if he was one) would scarcely recognise, that of *Kingweston*, that is Cyneweards-ton.

Badgworth is near Axbridge (3 miles). The various spellings are these :—Bageworth and Baggeworth in the fourteenth century; also called North and Nethyr-baggeworth. The Domesday Book spelling is Bagewerra. In the same Domesday hundred of Bimastone (Bempstone) is Werra, identified with Weare (over and under) a large village near the Axe. This is curious, as then Badgworth is Bagwear and the ending worth, a farmstead (usually watered), is a corrupt form. It is Baggeworth in 1297, *Taxatio Ecclesiastica*, and henceforth. In the time of Elizabeth and onward we find Badgworth. The " d " appears, therefore, merely a literal sign of the soft pronunciation of the " g's," and does not suggest to us Badoc or Madoc. Bougi and Boudi are alike Celtic Cornish for cattle shelter; while gwer is British for a meadow. Amid the surrounding damp moors of Wedmore, where grew the sphagnum or bog moss; the cotton grass with its white tufts; the weide or withy; and where revelled the snipe; where the moor-hen popped in and out of leafy shelter; where the whirr of the wild ducks' wings was heard, there uplifted itself a place of grass and shelter for sheep and kine. In the *Lay Subsidies* we read Upweare cum hamel (with the hamlets) of Bagworth, Clywore (Clewer) Were Burgos (*i.e.*, Weare as a borough). In Saxon lists of names we find the names Bago, Bego, and this is either the name of the Weare or, assuming the incorrectness of Domesday Book in light of subsequent spellings, then it is Bag's-worth. We meet with this personal name more than once. The Celtic derivation must be abandoned.

Churchill is a straggling village situated in a pleasant valley screened by the steep ascent of Sandford Hill. It is, of course, variously spelt Curichill, Cheirchil, Chercheile, Churchull, and Churchill. One of the important words which Christian technology gave to Celt, Briton, and Teuton alike was that derived from a Greek ecclesiastical source, which appears as cyric, circe, kirk, cherche, church. The forms are not without order. The Anglo-Saxon is cyrice, and accounts for the first, and this became later circe, whence kirk. The Middle English is chirche, chireche. The name indicates Church property, as distinguished from that of the Baron. At the end of the 12th century, in the time of Reginald Fitz Jocelyn, Bishop of Wells, we read the name Robert de Cerceles.[1] This is identified with Churchill in Banwell. The name has, however, been connected with that of Roger de Corcelle before mentioned. There were not six hundreds of Somerset in which this ubiquitous feudal " land-grabber "—to use the sweet phrase of the modern Socialist— had not some interest. In 1086 he held no fewer than one hundred and eight estates previously held by his father. A writer who is content with *Delineations of Somersetshire,*[2] confining himself to interesting notes on the north-western division, tells us that the place derived its name from Roger de Courcil, or Curcelle, a famous chieftain who came over at the conquest who, amongst other rewards for his services, had the grant of the lordship of Churchill, where he took up his abode, and assumed the name of Courcil, instead of the Norman surname de Leon. Collinson, who attempted to describe the whole county, and thereby took on his shoulders a burden which the strongest literary Atlas could scarcely carry, calls this a fable. He appears to be right, for Churchill as a manor had no existence at the conquest, and has no mention in the survey. It is apparently included in Banewella, as the acreage shows. The place arose later, as the name spellings imply. It was further part of the Bishop's manor of Banwell—hence its name as an ecclesiastical estate. At the date of the above item from the Bruton Chartulary it appears that property here was held by others than the

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[1]*Bruton Cartulary*, S.R.S., vol. viii., p. 30. [2]Rutter.

Church. Eyton shows that Courcelle had property hard by[1] at Blackmore in Churchill and at " Pantesheda " in Banwell. This seems to favour the derivation from the personal name Courcelle, as also do the 12th and 13th century spellings.

Timsbury would clearly appear to have its origin in a personal name such as the Saxon Timbra or Tinber. The Domesday Book spelling is *Timesberua*, and later spellings are Timsboro, Tymesborowe, and Tymsbrey. In the *Bath Chartulary*[2] there are gifts of tythes of Timmbres-baur to the Cluniac Priory of Monkton Farley in Wiltshire.[3] This is in the middle of the 12th century (*cir.* 1130). In the *Taxatio Ecclesiastica* it is Tymbris-barwe. It is known that land was given for the reparation of churches, *Terra data ad aedficia reparanda*, and monastic buildings. Other places in Somerset are supposed to bear interesting witness to the care our fore-fathers had for those sacred fanes, " the bulwarks of our land," such as Timmer-combe (and Timbra-combe) in the hundred of Carhampton, and perhaps Tentlands, pronounced Temp-lands, a locality near Wedmore.[4] The personal name is in each case far more likely, and may be regarded as certain. We have the modern name Timbs, supposed to be a modification of Tim, short for Timothy. And Timber-combe is from the Saxon personal name also.

Of *Harptree* the explanation of a local savant was that by the water course, where are the withys, the dispersed Jews hung their harps. To him the English are the lost ten tribes. Another explanation, less far fetched, is that here was a tree having much the shape of a harp ; and thirdly, it is derived from the local situation, from two Celtic roots : hwpp, a slope, and tref, tre, a village. The man in the meadow calls it " Artre," and singularly enough, in an ancient mediæval map this is the spelling given. Here we are nearer the right explanation than in the above, or in the further suggestion that this was one of the places in which a guild of harpers dwelt : the harpers who frequented the merry board of prince and noble, and afforded the assembled guests the only musical and literary entertainment they ever got in those days. In the

[1] Eyton : *Domesday Studies*, vol. ii., p. 62. [2] S.R.S., vol. vii., p. 32., pt. 2. [3] See *Dugdale Monasticon*, v. 24. [4] *Wedmore Chronicle*.

Domesday Survey the spellings are Harptrev or Harptreu, as part of one of the manors (once more) of Episcopus Constatiensis, already known to us as the hungry devourer of manors, Geoffrey de Moubray, St. Lo, Bishop of Coutance. *Ar-tre* is the compound of ar, cultivated land, and tre, a village, a clearing in the forest land by which it was surrounded. Ardar is Celtic Cornish for a ploughman, and is possibly the original form of the somewhat rare personal name Arter. But Ar-tre would be unintelligible to Saxon and Norman alike, while Harptree is a decipherable name. Who has not found himself supposing that a strange-sounding archaic word falling from the lips of the villager is only a corruption of some well-known vocable instead of being, as it often is, a relic of a vanished mode of speech? The spellings of Harptre, commencing with Domesday Book Harpedreu and Harpetreu, giving no indication of the omission of the " p " save in the map alluded to, that we cannot set aside this evidence. A personal name lies at the base, and this is the old name Hyrp found in Kemble's Hyrpes-ham[1] and in the common form Eorp and Earp. The ending is not Celtic, but probably an abbreviation of a feminine ending of the name *Eorptryth*, a ladies' name. There are also the names South-Harp, a local hamlet name, and Harpford. There are the personal names in the *Liber Vitæ*, Earpe and Arpe (Frisian).[2]

Somerset has had its uncanonised saints whose names are in no Church calendar. There was S. Thomas of Ken. Kenn, the village situate on one of the ancient moors of Somerset, one of the many pieces of waste given over to nature and her lonely tribes, vegetable and animal, not deemed geldable in any ancient survey. In Domesday it is Chen, with the variant Chent. This also was a manor of the Bishop of Coutance—a mere bagatelle. "*Ipse episcopus tenet unam terram quae vocatur Chen.*" It is not worth calling a " mansis " or manor (but only a terra—a bit of land), as in

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[1]Kemble, 1094. [2]This is borne out by the spellings found in the Wells Cathedral MSS. Arpetru, Est Harpentre, Harpetre, Herpetreu, Arpetre. There is the singularity Carpetree. The "p" sound is persistent and so is also the "r" sound. This rules out the conjectural Celtic derivations.

other cases of his immense landed possessions. Its extent is only half a hide. It only has one servum or serf on the spot. Its value is five solidi. But now the church of Kenn—which did not exist in the eleventh century—is surrounded by a parish of over a thousand acres of whilom moorland. So much for the physical circumstances. There is a Kenn situate on a river of that name near Exeter, and there is another river called the Kennet. Chen, if Celtic, is short for Cefn, and this abbreviated from Ken-y-vigyn, a mound on the moor, a ridge of land rising out of a flat and boggy place. A frequent saxon name is Coen, also Cen and Ken, simple and in compounds. This may be the origin alike of the place-name and the personal name Kenn. The saintly Thomas Ken, Bishop of Bath and Wells, the pure-minded and unworldly prelate in a time-serving age, was a descendant of the family which possessed this estate for four centuries, from the thirteenth to the seventeenth, in fact. It is clear they took their name from the place. Kennet, in the Cambridgeshire Domesday Book, situate on the river of that name, is spelt Chenet. The village of East Kennet in Wiltshire is situated upon a river of that name, which joins the Thames at Reading. It is stated that the Berkshire Kennet is derived from an old form Cunetis. Cynwydd, in correct sequence, is a Welsh river name. The origin of the name Kenn as a river name is not clear. In reality Kenn may be simply the qualifying word for Afon — the head river. In all these cases the river name is the oldest, and probably describes the river, as in the Somersetshire village, Kenn describes the place.

The designation *Breach Hill*—a picturesque slope that leads from the grassy vale of Chew Stoke to the mysteriously-named village of Nempnett Thrubwell—is a lesson in place-names. When you look down into the combe it is a palpable breach between you and the village you descry. The descent into the combe and the climb to the church, if a straight course were taken, would prove a somewhat serious performance. Wings would be a convenience, or, as we have fancied, a car running on two wires stretched between the two points. When mid-way you would look down a dizzy

height. No more straightforward explanation could be found than this, the hill is called from this breach. And yet it would appear to be misleading. In our love of saints we think of St. Brychan, of whom so many legends are told in the land across that water which you may decry shimmering in the summer sun from the top of *Knap Hill*. There is no clue to a saint here. But we are told that the manor of Nempnett Thrubwell was early in the possession of a Flanders family of the name of Bretesche.[1] Indeed, the lord of the manor of Thrubwell had the audacity to trespass—it does not appear that he was "in pursuit of conies"—in the Royal forest of Cheddar or Winford. It was as far back as 1177, in the reign of the feudal reformer Henry the Second. He was duly fined. Bret-esche is good low German, as Breit-esche is good high German, and Broad Ash good English. From the days of William the Conqueror Flemings were encouraged to settle on the land, and bring with them their profitable wool-stapling industry. Later on, in the days of Edward the Third, this trade developed on a larger scale, and it was in these subsequent days that the wool-staplers' mark—a pair of shears—was carved on the north wall of Stowey Church. Richard de Bretesche may have been or may not have been the first to hold this estate of Thrubwell, and perchance of Nempnett. But he has evidently left behind the family name in Breach Hill. Bret-esche became Bretche, and Breach. We think that this case may help us to give serious consideration to many other names for which facile explanations are so tempting.

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[2]Gerard spells it Britische, who anciently possessed Bagborow. Richard de Bretesche died in 1198 at Thrubwell. They had large possessions and a mansion. Gerard, p. 49.

CHAPTER XVI.

Racial Names (continued).

The Saxons were very fond of the intoxicating beverage called mead. It was made from honey. And so it is declared that it is by no means an unlikelihood that place-names such as Honibeere and many others are due to this fact. Honey was a staple produce. Thus Honiton, as a well-known name, was, it is cheerfully said, a place famous for honey. This is soberly said. The land flowed with milk and honey, like Canaan of old. Bea-minster, on this theory, might well be a place famous for its productive bees. Explanations of this kind are clearly unscientific, and merely popular catch-straws. Place-names such as Huntworth, in North Petherton, Huntsile, in Chilton Trinity, Honewyk, in Pitcombe, Huntspill (Honyspill), Honestone, in Brimpton, Honybere (Frome), Houndsborough, Hounstone (Hunderstone, Hunstone), Houndstreet (Honistreete and Hunstreet), are too numerous and varied to be thus accounted for. The personal names Honnywill (Hunweald), Humphrey (O. G., Hunfrid), and many more are indicative of another, and certainly a racial origin. It is probably Huntsile that assumes the form Hunsell, given as a Mercian name. Whether so extensive as to be tribal settlements is another and separate question, on which we do not feel so confident as some enthusiastic theorists.

Honibere, in Kilton, is an alteration and assimilation, as the history of the place-name shows. Honibere is joined with Lilstock. It is D.B., Hedenberia, and in the Exchequer Book, Hedernberia, according to Mr. Whale's identification of manors. Mr. Eyton regards *Hedernberia* as an obsolete name, and this identification is not by any means certain. In one spelling there is an indication of the change. It is Honibeere, which becomes Honnybeare and Honybeare. Heddern means a hedge or house. But we have

no similar name elsewhere, which renders this derivation precarious; while in Wales we have the significant name Edeyryn, and Llan-edyern, in Glamorganshire. Romney Church is dedicated to S. Edern, and Hedern. The place is on the Bristol Channel, and so may possibly have been in touch with Welsh sainthood. It is thus part of the hagiology of Somerset, and this name gives no sign either of honey or the racial Hun. Honibere, as it stands, must be taken as a racial name, a form of Hunbeorht or Hunburh.

Huntspill.—The Pill is no doubt the pwll, creek or pool, of which several examples occur and will recur. Hunt's pool seems plain, but in Domesday Book the spelling is Hunespil. In 1284 (Henry IV.), and the T.E. of the next decade, it is Hunespull and Honespulle. Evidently in the further history of the spellings the " t " is intrusive. It is Hunspill in days of Elizabeth, varying now with Huntspill, in which what is supposed to be the sense-giving consonant appears, and tends to persist. The meaning is clear, it is Honi or Huni's pool. Huni is the name of a man. It is Hunni, Hunno, and appears as a prefix to many compound personal names. Hunweald (Honnywill) was the name of a Mercian Bishop. It is in any case a racial name. *Holnecott*, in Selworthy, is another instance which is also D.B., Honecota and Honnecota. It is almost a surprise that it did not become Nunnecota, as the Domesday tenants were two nuns, to whom this was given as alms, and set apart for their support, when people paid willingly for charitable deeds and prayers. The spelling Holne occurs first in the time of Edward III. Later, in the days of Henry VII., it is Honycote, and Honnicotte in a will in 1587. Only in the 17th century does it become more definitely Holn, and the derivation from holegn, the holly, finds favour as in Holne, in Devon. Thus it is interpreted as holly-cottage. In reality the name is Hun, and the cott is a corruption of gyt, or geat. Hunngyt was the name of a queen and abbess, and the name of a female landowner about 900. Hunnagyt has become Huncot and Holnecot. There is also a *Honeyburna* in a charter of the Priory of Witham in the time of Henry II., also a Honestone Manor, and in Frome

the curious name Honeyreere-Froome. This looks like a relic of the roman name Honorius, but we want some history of the name.

In such names as *Houndstreet*, which is between Chelwood and Compton Dando; *Houndsborough*, as the name of a hundred; and *Houndestown*, in Odcombe, *Hundwood* (D.B. Hunteworda, Hounteworthy, in the time of Richard II.), in North Petherton, the forms arise from the forms Hunt, Hunting. The name Hunta existed as a Mercian name in 765. It seems likely that Hunt is in reality a primitive word, meaning a captor or taker of prey. Hence the German hund and our hound, a dog. Numerous compound names of places with Hun and Hunt are found in North Germany, and the Huni were a teutonic tribe. The well-known name Humboldt is O. H. G. Hunbold, and in Baden there is Huntingun, from the name Hunt. There is also a local name *Hund-comb* in the charter of Witham Priory, time of Henry II.

Woolavington, mentioned in the series of place-names on ington, is in D.B. Hun-lavington. This is curious, as Hun-lavington is a really distinct name. We suspect some confusion in the identification of Woolavington and Hunlavington.[1] Hunlaf is a Wilts and Wessex name. Hunlafing is even given as the name of a Jute warrior, where lafing is shortened from Leofing, and this is the same name as Leofwine as the name of the Bishop of Bath and Wells (999). Such names as Honeychurch, Honeychercha, and Hunnesan (Hunna's Ham) occur. A detached part of Monmouthshire is called Hunts-ham-shire. *Hunstilla*, in Chilton Trinity, is (D.B.) Hustilla, and is from a personal name, Husse, Hose, and so means Hosett-hill. In the Somerset D.B. is the name William Hosatus, as an abbot of Bath and abbot of Glastonbury, and it is the name of a thegn of William I. Hosatus is, of course, latinised. Besides those names that afford some evidence, the weight of which is variously estimated, of Hunnish, Jutish, and Wendish im-

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[1] Eyton : *Domesday Studies.*

migrants, there are others which in the extraordinary mixture of race elements have gone to make up the stamina of the conquering race that has won a world-wide empire. The particular races are not always distinguishable by the names. The continent of America is, in the present age, the theatre on which analogous phenomena are being exhibited. There is a startling admixture of races, the results of which will in due time develop. How far a practically new race will emerge is in the hidden womb of time. Every admixture does not result in strength, as the Eurasians of India show. An inquiry of this kind is not merely of etymological interest, but is ethnologically and historically of importance.

Ulfilas was the great Arian apostle of the Goths, and, as already indicated, the name is probably Gothic in *Woolverton* (Ulfertona in D.B.), in Willton hundred, and in one near Road. Ulvert is the name of one of the tenants of the abbot of Glastonbury in the pre-conquest period, and in 1066 and 1086. Ulfer and Ulvert are shortened forms of Wulfweard. The name of the Bishop of Hereford (9th century) is spelt thus and in the form Uulfward, and Wulward (Woolard). Woolford's-hull, in the Manor of Banwell, is mentioned in documents of the reign of Edward III.[1] Another name is Ulmaer, found in *Woolmers-don*, in North Petherton (D.B. Ulmer's-tona). Ulmar was a thane of Queen Edith, the "lady of Bath," and Ulph is again discoverable in *Ulftona*, Ulfetona near Witham in the charter above mentioned (D.B. Ulftona and Ufetona). There is a *Woolstone* near North Cadbury which is the name Ulfstan, Wulfstan, and Ulphstane. In addition, we have *Wilmaers*-ham, in Stoke Pero, on the borders of Exmoor, and as the hundred is Winemaers-ham this is from the name Winmaer. Wine means a friend, and maer, strong; and Mr. Chadwyck Healey[2] tells of a William Winmaer as late as 1325. *Woolminstone*, in Crewkerne, is Ulmund or Wulfmund's-ton. *Woolstone* is not Ulfstan, in Bicknoller, but is spelt Ulwardstone (D.B.), and so is traceable to Wulfheard or Ulfheard's-ton. Eard or hard means

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[1] *Bath Chartulary*. S.R.S., vol. vii., p. 145. [2] *History of Part of West Somerset*.

brave, and this is the origin of the hamlet name in Compton Dando called Wollard, Wooleard, *i.e.*, Wulfheard. Ulward occurs as the name of a Saxon thane in Ilminster in A.D. 1066. Wulfward is the name of a tenant of the Bishop of Winchester, and another of Roger de Courcelle. It occurs fifty-eight times. Let us observe the differences caused by dialectical spelling. Our William is the Frankish Gwillaume, as a simple instance. Ulf, Wolf is the Frankish Guelph. Is not this the Royal Family name?

Redghill, Regill, or Ridge Hill is again a complete disguise. It is a hill and a ridge. In D.B. it is Ragiol, and earlier, say, to 1000. Scarcely removed from this we read of John Sprot (a delightful name), of Raggel, in 1287. In 1304 " Norton, Raggel, and Wodewyk, and Hundes-ligh (a name which may be added to the above list in this chapter) juxta Raggel." In 1318 it is Ragel. These are all clearly abbreviations. The folk there now call it Radgel or Rudgel, with the modified sound of the vowel. Hard by is an old manor place called *Regilbury*, in Nempnett, and there is very little doubt that both the names are traceable to personal designations. On the one hand, Redghill is a shortened and intelligible change from the female personal name Regenhild, Ragenhild, a name found on Danish runes, the daughter of King Thurstan, and as late as the twelfth century. Who knew Regenhild? Ridge Hill, which seems a needless re-duplication and a tautology, a ridge and a hill, is in reality a form of Regenhild, and Regilbury is another shortening of the same name. Regenilda burh easily becomes Regil-burh. It is true that A.S. wrycg is a ridge and rhigol a groove or notch. The compound Regel-bury is fatal to this explanation. In the curious spelling Rochelsbury it is evident that the pronunciation was Rotchel's burg.

CHAPTER XVII.

Racial Names—Saxon and Norse.

Very much like Regil is the extraordinary name in the south of the county, *Castle Neroche*. The word Roche is quite lke the Norman French Roche, a rock. A rock it is, and what more do we want in explanation? But things are not what they seem only too often for our perfect comfort and ease. Mr. S. George Gray[1] has collected an extraordinarily large number of spellings of Neroche and Rach, extending from the thirteenth century to the present day. There are sixteen of the Rach type, and the remainder with the prefix " ne." The people, who preserve the traditions, call it Ratch, very much as Ridghill, near Winford, is Ratchell, and the like. The meaning of the " ne " seems clear from the spelling in the time of Richard II., which gives Nethir-rechich. This becomes Nere-rechich and Nerachiche. The forest of Ne-rachist was the property of the abbey of Athelney, and one of the five Royal forests of Somerset.[2] These are Norman spellings of a forgotten Saxon name. Comparison is useful. A Rachedes-worde of D.B. has become *Rexworthy*, in Durleigh, according to Whale, and by Eyton is identifiable with Rakes-worth. Rach is a personal name, as already given in Rachenild and in the female name Rachtrida. It is no different from Rich, as in Richere. Rachwig becomes Rachich. Rhwych is Celtic for a wide, open country, and Rig is Celtic-Cornish for a heath, but these words could never have developed into such surprising forms. Rachedes-worthy (Rexworthy) is this same personal name, Rachride (and rithe)—an extant name, also in the form Rachtrida, the name of an abbess (786). Neroche is therefore short for Nether-Rachrithe. Only a personal name

accounts for the number of spellings of an otherwise unintelligible name.

Among local place-names which originate in a personal name are Planesfield and Perleston. The name Planesfella, now *Planesfield*, in Overstowey, is a corruption of the Saxon name Blanda, Blanda's field, a name cognate with blend, a mixture, as in the names Blindman, Blinman. It is Teutonic. "Perlestone, now *Pardlestone*, farm is Perlo's tun." Perlo is the name of a Saxon thane in the Somerset survey.

Wiveliscombe is a better-known place than some of these obscure local names. It is a combe : a gentle eminence in an extensive valley. A comic explanation (as it must be considered) is that of "wifeless combe," with the suggestion of a monastic establishment to account for such an origin. Failing this, it is said to mean weevil's combe, from the abundance of a particularly interesting species of beetle, curculio, the barn-weevil, the *curculio granarius*. The artful and sly weasel has also been called into requisition, and also guivel, a widgeon. In reality it is, we think from the name Wifhelm, a known name. This becomes Wifel in Wifels-ford. In 925 there is a Bishop of Bath and Wells called Wulfhelm, which might easily account for the form. In D.B. it is spelt Wivels-combe, and in T.E., Wyvels-coma. At various times the word has been diversely spelt—Wivis-combe, Wils-combe, Wivellis-combe, Welles-combe, and perhaps Wines-combe, which last is a mere confusion of copying. A spelling *Wrodis-combe* is a sheer blunder. This is another combe, in which the personal name Hrod appears. A curious circumstance is that in Cambridge Place-Names a name Wiveling-ham (probably Wiflan-ham) is subject in documents to similar varieties of spelling. Wifelingham appears as Wenelingham. When you note that this is Uiu for Wiv, it is easy to see how misreading occurs in such forms. Wiveling-ham is now called Willingham, as our place is called Willscombe. That all these are personal names is clear from the less-known place-names Wiflehurst, Wiflesford, Wifleshall, Wifles-lake. It may, after all, be an independent name, Wifela, a javelin, and so a Viking name, or, as I prefer, from Wulfhelm, the bishop, as first suggested. It

is the popular pronunciation that shortens it to Wils-combe, and so it appears in a will (1624), varied by Wells-combe. Is Wills-neck to be so explained? It is possible that this was episcopal property right on from Wulf-helm, as it certainly was at Domesday part of the estate of Giso, the saxon bishop of Wells. *Will's Neck* is, however, explained as the Weala's neck, that is, it marks a boundary of the Wealas or Welsh. In King Alfred's will the counties of Somerset, Devon, and Cornwall all appear under the name Weal cyme. They were in documents called Wealhas, and their territory the Wylisc, and so Wills' combe would be the Weala's combe. This is the almost natural explanation unless some name which has undergone abbreviation is discoverable, a thing by no means unlikely to have happened.

Sheerstone is in the parish of Petherton (Domesday Book, Sireds-tona). The Saxon owner bore the name Siret or Sired in the time of King Edward the Confessor. In the time of King Edward III. (in Kirby's Quest and the Lay Subsidies) it is still Siredstona. But Sired is an abbreviation of Sigered or Sigred; and it is a female name, Sigrida. We are beginning to see, from these numerous female names, that women owners were of some account in Saxon times. In the same parish is another Anglo-Saxon name, now obsolete—*Siwold's-tona*. This is Sireweald in full, and is also a known man's name. Sig means victory, and red is rede, or counsel, while weald means power or rule. This wald is frequently mistaken in place-names for the descriptive word wald, a forest, or weald, a heath. In the parish of East Harptree is a local name of a hamlet *Shrowle*. Without the history of the spellings it seems impossible to make much of this. Shrowl does not exhibit early spellings apparently, but in 1387 grants in Shrowle, East Harptree, the name is spelt Schirwold, *alias* Shirwell and Shyrold. In 1405, in a British Museum charter feofment, it is spelt Shirewold and Sherald. Then later it becomes Sherrol, in which the "d" sound is dropped. The final clipping is Shrowle. The name *Sirewold*, Syrewald, Schyrewald is the name of one of Edward the Confessor's thanes, and another of the name is owner of Cricket St. Thomas in the Domesday Book survey, and yet a third the owner of Hallatrow.

The personal name Wintr is found very often compounded with personal names in Wilts and Dorset. It is also discoverable in Somerset. The name Winestoc for the hundred of *Winterstoke* given in Domesday Book is probably meant for Winta-stoc. Winta was the name of a son of the mythological Woden. The name Wintr, Wintar, is not infrequent. Hereward "the Wake's" handyman, with the sharp axe, brought with fatal effect on a foe's brainpan, was called Winter. It is still a known name, which, of course, never originated at all in the season-name, winter. Wint is a regional name, variously explained. It is really the name of an owner, and is probably racially allied with Windisch, and Wendisch. The name is Norse, and may be tribal, as indicated by such a name as Winterbourne. Wintret is now *Winterhead*, as the name of a hundred, and is probably another tribal mark; or it may not be the head, as the region, but the name Wintr-heard, shortened to Wintred.

Willet is a local name. There are such names as Williton, *Wilton*, and Wiltown, in Curry Revill, Williton in St. Decumans, Wilton near Taunton, and a well-known Wilton in Wilts. The name Willett is from an ancient compound name, Wilhild, also spelt Willehilt. Wilyt and Willett are racial names. Wiltshire is often explained to mean the shire of the Wilts.

As a Scandinavian name we also have that of Cottle in *Cothelstone*, or Cottle-town. The Danish name Chetol appears also in the form Kettle, and Chetolwald as Kettlewell both in place and personal names. Chetol is the name of a Somerset Saxon thane. It is possible that a Chetol was one of the eight thanes, set down in Domesday Book, who held Cottlestone under Archbishop Stigand at that time (in 1066). Kettle is a name not uncommon in compounds in the Danish districts of England. Anketel, Anscytel, was one of the companions-in-arms of Guthrun, the Danish antagonist of King Alfred. After baptism and a treaty Guthrun, we may be sure, did not depart without leaving some followers behind him.

Carnicott, in Camerton, is in Domesday Book Creedlingcot. This is also spelt Creedilcot. It is illustrative of a growth. The personal name Cridagot, or Cridagaud, has received a euphonic consonant and become Cridalgot. As "got" was

meaningless to the popular tongue it became cot, as in many other cases. The development of " ing " is too common to need remark. Creoda is the name of a son of Cerdric, as also was Cynric. Now we can understand Cynric becoming Carnicott, but not how Cridagot so developed. These personal names which became common are still found in such shapes as Crowdy and Criddle. In the hundred of Frome, further, is the name *Crudde Medes* (Meads), and in Worcestershire is the obsolete name Criddes-hoe, *i.e.*, Crida or Creoda's Hill. It is worth while observing, by the way, to account for some transformations, that the hard " cr " in a dialectical Frankish change becomes " hr," and there is thus no difference in point of ultimate origin between Crida, Creoda and Hrida, Hrod, as in Hrodney (Rodney), Hrod (Road), and the like names.

Bathealton is in Domesday Book Badehelton. It is in the hundred of Milverton, on the River Tone. It is quite easy to split this curious name into three parts, viz., Bath, hel or heil, healing, and Tone, the river name. But are there any pretensions that this spot by the riverside has been or is a Bethesda? It is a metamorphosis of the name Beaduhild, a female name originally borne by a daughter of King Nidhad. The meaning of Beadu is war, as in the name Badman, which therefore, as a personal name, does not describe the moral quality of its owner. Also it is an element in Biddulph, *i.e.*, Badulf or Beadeoulf. We should say Badhelm, a known name, was the origin, if in the spellings there was any trace of the consonant " m." There is a spot in Cheshire called Baddil-ley, *i.e.*, Badhild's lea. The spellings referred to above are Badhelton (1086), earlier Badialton (Edw. III.), Badyalton in 1408. This same name (here again mentioned for the advantage of comparison) Bed (long e, *i.e.*, Bede), Beadu, we have already found in *Bidston, Biddes-ham*, four miles west of Axbridge, *Bet-ham*, in Combe St. Nicholas.

Chaffcome is spelt in Domesday Book Caffecoma, and in *Taxatio Ecclesiastica* (1297) Chaftcombe; and Charffcombe in uncertain spellings of the 16th century. It is Charcombe in the amusing item from a will " to John Grumble of Charcombe I give my young sucking colt which now goeth with him to pasture." His name ought to have been Nebuchadnezzer. The peasantry still call it Charcombe. But for the

early spellings this might easily lead us to infer *Charlecombe,*
that is Ceorl-combe. But the name of a place from
Ceorl-combe, or Charles-combe, or Churle's combe
(Domesday Book, Cerla-cuma) is still found in a separate
item. The " f " in Charf must be taken account of. It is in
truth a part of the personal name Ceofa, still found as Cuff and
some similar names. Collinson derives it from " gaf " sharp
as an etymological guess. Such conjectural explanations of
interesting names are of course numerous. There ought for
their acceptance to be some fair background of evidence.

As an illustration, in such a name as *Battleborough,* for in-
stance, it is conjectured that this means Battle Brow, or
Battleburh, from an occurrence of a fight there. It is close by
Brent Knoll. The Wessex men, it is said, made use of this
spot as an important and invincible stronghold, and King
Alfred, ever worthy of the name " Great," here defended
himself against the Danes. In reality it is another female
name, Bethild. The spelling Batil-borough, or Batil-berga,
means Bethild's hill (berg). Sometimes this word battle is a
form of the Teutonic büttel, a village, hamlet, or dwelling,
and not the proof of whilom fighting.

How the name " Bill " became an affectionate and familiar
designation for William is at least interesting. The immortal
ruffian " Bill Sykes " is disguised as William. Certainly
Sykes never ought, having regard to etymology, to be prettily
and affectionately called Bill, for Bill and Bille are ancient
names that appear to be more connected with billing, as well
as cooing, than with murder, arson, and burglary. There is
a name Bil-ric, which ought to mean mild rule, and it is
found in both Nailsea and in Witham as a quite local name,
Bellerica, and has even travelled to New England, and is
mentioned by the original-minded but conceited Thoreau in
his book, " A Week on the Concord, as ' Bellerica.' " There
is Bilbrook, in Old Cleeve; that is, Billebroc. A compound
personal name as Lydbrook is Luth-broc. Bill occurs in very
varied compound names, such as Billnott, Billstan, Bilswith,
Bil-thegn, Bilweald. Some of these names in altered form
may be found on grave-stones in the ancient churchyards of
Somerset. Billing is, of course, a common name as a pat-
ronymic.

CHAPTER XVIII.

Racial Names (continued).

The names into which the word " ash " enters are worthy
of some further notice. They are too widespread to permit
us lightly to dismiss them with the assertion that they uni-
formly take their origin in the growth of a well-known
timber tree. The various spellings in D.B. are curious : —
Asc, Aissa, Hetse, Aisa, Aisxa, Esse, Esk, and Ese all appear
as Ash. The root in old high German is essisc, and middle
high German is esch, and there are the forms ax, axen,
aschs, asc, and aschi. Ask or asc is the Scandinavian form.
It is to be observed that many continental, and particularly
Swiss, names are derived from the same root. Mythic lore
is perpetuated, or at least hinted at, in some of them. Aesc
was the name of a son of Hengist. Esa was the forefather
of the Kings of Bernicia. The ask, aesc, was a tree associ-
ated with divinities, just as were the oak, the elm, and the
lime with war. This may be recognised in the poems which
hand down to us the old German fables ; and in runes and
runic-poems. In some of the Swiss forms it is said, on some
evidence, that the root meaning is a meadow enclosed by
brushwood. It is certain that some of the place-names are
derived from personal names. In the Somerset Domesday
there is the old liberty of Ascleia identified with *Ashill*,
which latter is more surely the same as Aissella or Ashill.
The name at the base is Ascytel, which assumes the form
Askill and Aschetillus. Ascelin (us) is the name of a Somerset
thane. Asclei is a Normanised form of this, and of course is
only too readily interpreted as ash-lea. We have the hamlet
name *Ashwick*, which is most clearly the personal name
Aescwig ; one bearing the name was an early Prior of Bath
Abbey in the 10th century. The name Ashway, in Hawkridge,
is not the way adorned with the graceful ash-trees, but this
more prosaic personal name Aescwig. *Ashington* is Domes-

day Essentona, and may mean the tun of Esa or Asa, already mentioned as a personal name in the names ending with ington; as is also Ais-coma, *Ashcomb*, in Weston-super-Mare, and Aisecota, Ashcott, which, however, is a compound name, As-got (compare Ascott). The place-name *Ash* is Aissa or Aisxa, as given in the case of Ash Priors. In the North the Scandinavian form appears in the village name of Asqwith or Askwith. Ask (Aesc) is softened to Ash in the south, as noted previously. Askwith is the personal name Asquid; Ascuit in D.B., *i.e.*, Ash-wid or Ashwood, and is not a wood of trees at all. Warlike spears were made of the ash.

Allercote, Allermore, Allerton, and simple Aller may go together. Allerton is Alwarditone (D.B.), from the personal name Alweard, which is itself a shortening of Aelfweard, and is therefore Aelfweardton. The spelling Alverton is another proof of this origin inasmuch as Alverd is the mere abbreviation of the full name. *Aller* is spelt Alra in D.B. (it is Alre as late as the reign of Henry VII.), and Allerford is Alresford. The present pronunciation is Oller, and in the 17th century are the forms Auler and Awler. Alra is the curt form of the name Alhere, which in full is Ealhhere. It goes without saying that such hard forms were unpronounceable by Norman scribes. Ealhere is we think the original form of the puzzling Aller. There is Aller in Somerset hundred which has been read as Aure and confused with the name Oare, of "Lorna Doone" fame. There was another Aller in Carhampton hundred. The curious name Oare must wait its turn. Now all these are in D.B. spelt Alra, and, in addition, so is Allerford, in Hill Farrance, simply Alra, while Allerford, in Selworthy on the Horner, is Alresforda (D.B.). And besides these is Aller, or doubled name *Aller Butler*, in Sampford Brett. Aller is an interesting village not far from Langport. It witnessed the baptism of Guthrun after his defeat at Ethandune (879). *Alington*, in the parish of Weare, is spelt at large Allerington. Aller is evidently an abbreviation of a longer name. The name Ealhhere is a Wessex name. This easily assumes all the shapes this place-name has taken. Allar, Awler, Alre, Auler.

This is the most likely origin of the present Somerset personal name, which seems meaningless, of Horler. The aspirate is nothing. Ealh-here has a meaning. The Allerford put doubtfully in Hill Farrance as a Domesday estate, has an alias, Alra or Scobinalra. This is a remarkable double. Scobban-byrigels is cited, and the rare name Scop, Scoppo, Scobey, is a name we know of a living person. Possibly a farming name, Schobar, a rick. Scop occurs as an element in Betscop, which, it is hastily assumed, is only Biscop or bishop. It is worth while noting for comparison. Aller as Alra is often simply explained as the alder tree. Alder has certainly abounded in the Somerset swamps, and Aller-ford would thus be the "ford of alders." It is the recurrence in various situations that suggests that these fords and tuns were named after owners. It is easy to see how Aller could become the name of a hundred as an owner's name.

As Aller is Ealhhere so the ancient name of a hundred *Andersfield* is Andere's felt, velt (Dutch), or field. And here it drops to Andar and then is confounded with the old Greek proper name Andrew (adopted by Jews). Andrew is not in names of Saxons or early place-names before they were Christianised. Andres-ey is quite probably of the same origin, though later there was the Church "Sancti Andrew." Andersfield is a hamlet in the parish of "Gahers," and spelt Andres-field in Kirby's quest. Gahers has blossomed into Goathurst, or Goathurst dropped to an unintelligible dissylable Ga-hers.

Spargrove is in Batcombe. It is not in the Domesday list of names, but in Kirby's quest as a mediæval spelling it is Spertgrove, Manor of Spertgrove (Henry VI.). Sprot, Spret, and Sprott is an Anglo-Saxon name found in lists. It is probably Spreot, a spear, as to meaning—a warrior name. The consonants are interchanged, Spert-grove. The names Sprat-ton and Sprat-borough are found. The Anglo-Saxon *graef* is a collection of trees. In some names it is spelt grave, and then people ask, whose grave? Then a legend grows up. And *graf* is also an ancient Teutonic word meaning a command, and even a district, and so a count and county.

Sparkford, near Yeovil. In D.B. it is Sparche-ford. Later

spellings are Sparke-ford and Sparcke-ford. Very consistent. Besides there is the local name in the county, *Sparkshayes* or Sparks-hay. These all indicate a personal name. It is the name Spraga of the *Liber Vitæ*, and in other lists extant. It is the old Norse Sprakr. The name is cognate with the colloquial word sprack in the sense of nimble, lively. We do sometimes also speak of a " young spark." In Spart-grove the " t " was dropped in the 16th century, and then, as an illustration of the purely etymological explanation of place-names, minus all history, it was interpreted as bar, meaning a house or dwelling-place, a place with a bar.

Pawlett wears a Norman look. Yet it is good old Saxon. The aristocratic air disappears on investigation. In the *Carta Athelardi Regis de Schapwick* of Glastonbury Abbey it is spelt Pouholt, that is, Pow's wood. Pou is still a personal name in the county. The word Pfau means a peacock, and was a 6th century word in German and Saxon. It may have been the cognizance of a Viking, and then his name. It may have been Peacock wood, but the name is clearly personal. Then we find Pouholt shortened to Poult. By the date of the D.B. book it had become Pawlet. But before this, as early as 705 (if the record be genuine), in a grant of King Ina to Abbot Beruuald (Berwald) of land on the river Tone and at Pouelt (Pouholt); and in 729, grant by Ethelheard, King of Wessex, to Glastonbury Abbey of land at Pouholt. In the reign of Henry VI. this becomes Paulet's land. These are among the " devices to turn the vulgar to the genteel by the change of a letter," as Miss Mitford shrewdly remarks in *Our Village*. As a specimen of trans-formation, note that Bagsholt has become changed to Bag-shott. In the Polden Hills, Polden is possibly a shortening of Pouholt-down.

How fallacious some initial syllables in well-known place-names may be when taken merely at their face value is clearly illustrated by the name *Pitminster*. This has been explained as the minster in the deep valley or pit. In 938, how-ever, it is called Piping-ministra. In 1086 (D.B.) it has be-come Pinpeministra, while the *Taxatio Ecclesiastica* makes it Pypminstre and Pypenministre (1297). In the 16th century

it is Pyttemista. These three spellings indicate the genitival form Pipan of the personal name Pippa or Pipe. The vowel is short. There was a Pipe or Pippa who was a saint and a bishop. The two things are not uncommon, and the name is found in the forms Pippen and Phippen. In 1086 there was a Pipe or Pippa tenant of the Abbot of Glastonbury in Winscombe. Near Pitminster is a spot now called Piper's Inn, which is surely a corruption of Pippa or Pipe. *Piple-pen*, in North Perrott, is perhaps Pippa-Pen, in *Piplepen Thornes and Pipplepen-Downe*. In Somerset dialect a piplin is a popular tree, and the names may be descriptive. We are more inclined to connect Piple with Pople, as in Poble-lowe, Pub-low. Pipe-and-Lyde is a curious compound name for a parish in Herefordshire, probably indicative of double owner-ship, and Pipe is said to be the first Saxon saint to whom the church is dedicated. The Norman suppressed the Saxon saint and called the church after St. Peter. Lyde is also a Somerset name.

Pitcot, in Stratton-on-the-Fosse, is D.B. Picota, and this is obviously the name for which no unimpeachable account can be given, namely, Piggott, Bigot, and Bigod. The most probable is that it is an Anglo-Saxon name, Picced, which represents the form Pichad, Bighad (quite likely the origin of the name Bigwood and Bidgood by easy interchange of consonants in pronunciation). The name Picota occurs as a witness to a deed of gift, by William de Moione, of the Church of S. George of Dunster to the Priory of Bath.[1]

All these names in Pit, as *Pitney, Pitcombe, Pitt*,[2] in Tim-bercombe, and Sutton Montis, *Ped-well*, in North Greinton (D.B., Pede-Villa, and in 1102, in Charter of Glastonbury, Pede-well) are interesting as connected with the Anglo-Saxon

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[1] *Bath Chartulary*, No. 34, p. 38, S.R.S., vol. vii. [2] From a Bath Charter it appears the monks of Dunestorr gave to Richard le Fort land in Timmercumbe and La Pitte in the 13th century. This is probably the personal name still extant and well known. A coalescence of the article with the name would produce a crux in place-name etymology " Lapit." There is a " Pitt " in Odcombe, where "Sir Thomas Phelippes built a mansion at it in a place well deserving the name ' Pitt.' " Here the name is taken from the situation. Gerard, *Particular Description*, etc., p. 103.

name of Peoht (Peat, Peada), and as this is closely allied
with Pect, in Pectgils, Pechthelm, Pectwald, and other
similar names, it is indeed possible that this name (which
was not made in Germany and then travelled to England, but
originated here) is connected with the racial name Pict. But
then it is held that the Picts were racially Teutons. *Pitney*
is, D.B., Peteneia, and in 1315 it later became Putteneye
and Pytteneye. As Pitney in its ante-Domesday condition
appears to have been an appanage of the Abbey of Muchel-
ney (of St. Peter of Muchelney), it is not unnatural to connect
them. *Peteneye* is thus considered to mean Peter's island.
Hadspen and Godminster, in Pitcombe, belonged to the
same allegiance. The former presence of fishponds is still
marked by the embankments which remain. After all, the
names are older, and these and Petworth (D.B. Petewurda)
are traceable to Peada, or more probably (if these are not
the same) Peoht. *Panborough* is short for Padenbeara, al-
ready mentioned as perhaps a trace of a Celtic saint. The
name into which the word Piddingbeara, in Sussex, Pidding-
ton, in Northampton, and Oxford Pidlea, in Huntingdon-
shire, are traces of the same name.

CHAPTER XIX.

Racial Names (continued).

Blacks and Browns, Goths and Huns.

From the evidence already given in the preceding pages, that some names of places were derived from tribal or clan names can scarcely be doubted. The question is, How far may we go, and what amount of certainty is there in the evidence? And even these tribal names were derived ultimately either from personal names or local names, and these designations themselves had their meaning. If these meanings are discovered or discoverable, that is clearly the explanation of the name, whether a personal or place-name, or both. Names were doubtless here, as elsewhere, introduced by the conquering or dominant race. The Saxon names and the Scandinavian names were from their homes in various parts of the continent of Europe. All kinds of adventurers arrived to take their share of the milk and honey which was reported to flow in abundance in the land across the sea. The good things were to be had by the bold and adventurous. Was it not so in the advancing tide of immigration to the newly-discovered world across the stormy Atlantic? Is it not so now? May not a band of Somerset seekers of a new home desire to find something in their native land, and so at least call the new spot by a much-loved name of a Somerset village or hamlet? *Melbourn* (in Milborne Port and the old hundred of Melebourne) is a name in this county as well as in Cambridge, Derby, Yorkshire, and elsewhere. Mel is Melda, a Saxon name sometimes becoming Middle, which came across the sea here, and has gone across a mightier sea again. The loss of the " d " after " l " is regular in Norman-French.

Old names and new names exist side by side for long, and so we may find Merrimac, or Sturgeon river, alongside London or Bedford, and the lake Winnipeg alongside Framlingham or Taunton, in the new Anglo-land. But

Winnipeg is a poetic word, "the smile of the great spirit"; a designation that is as full of poetic fire as the word Aeschylus put in the mouth of Prometheus when at last, after impatiently listening to awkward consolers, the rivals of "Job's comforters," he at last breaks forth into apostrophe and speech of "the many dimpling ocean"—

> The springs of rivers and of ocean waves
> That smile innumerous.

It is quite like this that we occasionally find the old Celtic name alongside the new Saxon or Norman name, and the one supplants the other. When we reflect that some of these place-names were but transplanted, transferred from the original homes of Jutes and Saxons, Goths or Huns or Northmen, we are led to look for parallel cases in these continental corners, and, of course, we find them. A theory is founded on the settlement of the Saxons and their tribes. The period embraced is from the middle of the fifth to the middle of the seventh century, according to Bede, writing of course, on traditions handed down through six generations. Anthropological evidence is called in to support and supplement the theory. It is the theory of place-names as indicative of great tribal and racial settlements. The Blacks and the Browns are adduced as evidence of racial marks of distinction, while other names point to Goths and Huns.

The Hunsings were Frisians, and the Goths and the Getae were Jutes. Certain tribes of the Wends were called Wintr by the Scandinavians. Relics of these settlements are looked for in such district names as *Winter-stoke*, before-mentioned, the name of a Somerset hundred, in *Winter-bourne* in Gloucestershire, and along the banks of the Thames. So *Barrington*, *Barton*, and the like are supposed to conceal in themselves remembrances of the former denizens, the sons of Bera. Bera means a bear, and was perhaps, it is suggested by this theory, originally a by-name or a tribal cognizance. According to this theory, if we look for the racial characteristics of swarthy peoples we find them recorded in place-names involving the verbal elements of black and brown. Of examples there are instanced such names as *Blackford*, in Wincanton, and another *Blackford* in Wedmore. Similarly

Blagdon (D.B., Blache-don), Blake-down in *Kirby's Quest* 1315 and 1343, is Black-down, *Blackenhill*, *Blackland* (Blake-land 1408), *Blackmore*, in Cannington and Churchill, *Blackwell*, *Blackamore*, in Carhampton hundred, an obsolete name, *Blackesalla*, in Andresfield hundred in Enmore. Thus also of Browns there are Brunfella (D.B.), Brunfeld (Edward III.), which is Brownfield, now spelt *Broomfield*, and by its form tempting us to derive it from the *Planta Genista* or Broom; also *Brown*, in Treborough. The derivable personal names Blake, Blakeman, Black, Blacker, Brown, and so forth, are, of course well known.

It is, however, by no means a certainty that the name Black and its congeners are to be traced to a root meaning swarthy, or that Brown or Brun refers to colour. Some of the modern bearers of the name are not dark, which might be accounted for by admixture of blood. No doubt bearers of the name Black or Brown were among the early settlers. A man named Blecca, which is modern Blacker, was the governor of Lincoln in 627, and Blac is a Domesday name, though not in the Somerset list of owners and occupiers. Curiously enough, in meaning the root is more likely the very opposite of dark. Blic, found in some old German names, actually means to shine. Thus Black as a name means light rather than dark, curious as this sounds and seems. It is easily seen that the name White is from colour ideas. It may, however, often be derivable from wiht, which means wit, or wight, meaning little, as in the name Wightman, sometimes the name of a big man. Little John, Robin Hood's companion, was, it appears, a big man. The name was, of course, only given ironically. Nor is Brun necessarily the colour of a dusky race. It may be Brun, Born, Brunner, Bourne, a spring, the Gothic Bruna, and old high German Brunne, from Norse brunnr, a spring. All that, after all, can be affirmed with any certainty is that at the base of these names are the words Blecca and Brun, which have become personal names. A Blecca was an alderman of Lindsey, in Lincolnshire, " converted " by Paulinus, and Blaecman, the son of Ealric, or Elric, of Bernicia. The obsolete Somerset name (Blackesalla) mentioned above is an

indication. Blackes-all or Bleceas-all is, in the reign of Edward III., spelt Blackesole, whether hall, hill, or hole is doubtful. The *Blackamore* mentioned is not now identifiable with any known manor. It is either the name Blec or a descriptive name, as Bleakmoor. At anyrate, as we are not now busied with an ethnological investigation so much as philological, this knowledge of the names is sufficient for an explanation of the place-names and their origin.

The Goths and Huns of Somerset are of considerable interest if we can find them. Gothi, Getae, and Guthi are said to be all names of the same people. The Jutes were of the same race as the northern Goths. King Alfred was descended on his mother's side from the Goths and Jutes of the Isle of Wight. Ulph, Ulf is a Gothic word of which an instance has been given in *Woolverton*, Ulferton. It is assumed, in the search for gothic tribal and racial names, that the traces are to be found in many if not in all words beginning with God, Godi, and Geat. Goda and Geat, it is asserted, mean a Goth or Jute. In such names for instance as Godstow, Godmanchester, Godmeston. In Charlcombe, in Somerset, we meet with the name *Gautheney* (D.B., Godelega), *Goathill* naturally reminds us, as does *Goathurst*, of the goat kept for milking purposes. Goathill is D.B. Gatelma, and Goathurst is very curiously Gahers. In addition is *Godney Moor*. These are all claimed as signs, proofs, and indications of a Jutish occupation of the fertile fields of Somerset. Gautheney may be identifiable in a manorial survey with Godelega of Domesday, but the names are not so as they stand. Gothen-ey might be Goth or God Island, or a form of Goden-hay, and Gode-lega is Goth or God-lea or meadow. Goathill is a decided corruption and abbreviation of the Domesday spelling Gat-elma. Geat, Geta was in Scandinavian mythology the son of Taetwa, ancestor of Woden, according to *Kemble's Saxons*, and similarly Geat was an ancestor of the Goths. But Gaethelm is a name of a similar type to Aldhelm. It is easy to see how this significant compound name has become Gatel, and then made into Goathill. And then, of course, the explanation is given that it was of yore a famous place for

goats! In 1270 it is Godhulle. In 1315 it is Goathill, and Goatehull in the 15th century. Godhelm or Gotelm is a name which has by popular corruption assumed the profane and ludicrous form of Goddam, a wonderful personal name of which it is difficult to feel proud.

Goathurst is in the Domesday form Gahers. According to Hope's *Glossary of Dialectical Nomenclature*, which purports to give the popular pronunciation and is not an index of meanings or etymologies, it is usually pronounced Gothurst. If so, this preserves the first syllable of Ga-hers, and here we scarcely find a Goth or the personal name Goda. In 1166 we read of Hugh, son of Malgar de Gaherste, holding one knight's fee in the Barony. In 1343 (*Nomina Villarum, Kirby's Quest*) it is spelt Gaurste. In 1315 in writs it is Gathurst (compiled in time of Elizabeth). Now Gahers and Gaurst are unintelligible forms to the popular apprehension, and the name appears to have developed into a recognisable word, Goathurst, a goat-wood. It might be Celtic caher, the same as caer, a fortress, and it is indeed like the form Caerews, in Montgomeryshire, and Cahors, in France. Gahers is in reality the personal name Gaer and short for Ansgar. This appears to be an almost incredible transformation, as incredible as that Grantabrig should change to Cambridge.

Godminster, in Somerset, is variously spelt. It is in the parish of Pitcombe. Mr. Weaver, the most able editor of *Somerset and Dorset Notes and Queries*, gives the following list of spellings taken from original sources. In 1250 Godmanneston, in 1316 Godmaston, 1327 Godmanston. The 16th century spellings vary between miston and maston. The earliest date for the full-blown word minster is in 1836, and is that of Mr. Phelps, the historian of Somerset, while Mr. Hobhouse, another reverend authority, relying on the form munster, suggests that here at one time there existed an association of missionary priests. But this name may be *Godmerston*. Godmer and Godmaer is a personal name, or as there is no sign in the spellings of the " r " it is with far more certainty the well-known name Godmunds-ton, from which the other transitions are easily explicable. God is an

ancient name, as we have seen. God was the name of an
English writer of the 13th century. Gode has become Good,
as such a name God would sound irreverent to English ears.
Among the witnesses to a charter of Ethelred is God,
minister, that is an official. It also appears in the less
startling form of Codd. The various spellings of *Godney
Meare*, the moor near to Glastonbury, suggests to us that
this is God's Hay, or enclosed field, for it is Goden-eya in
1344 and Godden-hay in the 16th century. But that "eya"
is doubtless "ige" of the Saxon, Godenige, that is God's
island, the abbot of Glastonbury had jurisdiction here, and
so its origin may really be God's island in the divine sense
of God, and not the everyday man's name of Good. In
Dunweare there is *Godwines Bower*, and we also find *Gotton*,
a hamlet in West Monkton, while four and a half miles
from Bridgwater is *Gothewif* ("the water-mills at Goth-
wif"), usually supposed to be a surname derived from a
woman's name. There is a name on record in the county of
William Goodwife. William was thus both husband and
undeniably "wife" also, without the need of disturbance of
domestic bliss and household peace. Remembering the
dialectical interchange of "f" and "p" in various periods
this is probably the same name as Godwip. It is the name
wip or wippa found for instance in the modern name
Whipple. There is a local name cited of *Wippanhoh*,
Whipp, Whippy, Whiff, Wipple, Wipping, and Wipkin.
The Wippinga (so called) were early settlers. Wip or wif
means woman. This name easily accounts for Wapley, in
Gloucestershire. Of course, the easiest etymological ex-
planation is seized upon, and it is supposed to mean the
weapon lea, where the Saxon territorials drilled in the days
of yore. In the midnight hour is heard the clash of ghostly
weapons. A Wipo by name was chaplain of the Emperor
Conrad II. (1040). The name is thus not unknown. In a
14th century list of men's names in Somerset we are amused
by the nicknames William le Wop, as well as William le
Rat, William le Coiner, Hugh le Blod-leter, Adam le Pud-
dying, and John de Smallfish! It may be supposed that
le Wop is for wopse, and not the genuine name Wippa.

The *Terra Colgrini*, Colgrin's land, mentioned as an obsolete name is put, in arrangements of manors, in *Charlinch*, D.B. Cerdeslinc, *i.e.*, Cedrics-lynch. *Terra Tedrici*, the land of Tedric. Tedric is the same as the well-known frankish name of the eighth century, Theodric. A Tedric was a thane of Ford (*Eford*, D.B., *i.e.*, Eadfirth), in Norton Fitzwarren. Theodwulf, Theodwig, Theodfirth, Theod-red also occur. From these it may be fairly inferred that in *Terra Olta*, Olta is the relic of a personal name, which Asholt preserves. Ashholt, taken at its face value without further inquiry, means Ash-wood. In reality it is the doubled personal name Aescwald, and became Ashald and then Asholt. This seems to corroborate Eyton's identification.[1]

Cholwell is the name of a small district in the parish of Temple Cloud, as a part of Cameley. We find, in the list of field names in Blagdon, a spot called Cholwell. And there is at least a third in the south of the county mentioned in the boundaries of the cell of Dunster, *Codecomb apud Chaldewelle*. This is a spelling of 1201, and later, in the *Pedes Finium*, it is Cealdville and Childwelle. The little district we best know is usually bleak and cold enough, as it is all along *Clutton Slade*, or Slatt and Sleight as they call it. *Obiter*, Slade is a word with a meaning; it means a breadth of greensward in a ravine or a wood. But what Slatt means who knows? Why corrupt names? It is done, as the student of place-names knows, without either why or wherefore, by the etymological slattern. I am hoping to see on a farmer's cart " Slade Farm " some day in place of Sleight. It is cold enough, we say, to be derivable from Ceald, cold. We do not know where the well is to make it mean Cold Well. Weald, we find, does occur in Somerset, (if Mr. Pullan is right) in the name Monkton Weald (West Monkton?), but it is so rare that we are not disposed to make Clutton Slade into a Wealden. We have always to bear in mind that the influence of what is originally a frankish pronunciation affects the form of words. And thus hard letters are softened; " c," for example, into the

[1] Eyton's *Domesday Studies*.

soft " ch." Whether the initial letter assumes this form or not seems to be almost a matter of caprice. Thus, Ceol is Keel; in Ceolwine it has become Collin, and after the usual fashion adds a ridiculous sibilant. Collin has an etymological meaning, but Collins none. Hill means something as a tribal name, but Hills is ludicrous. Ceol, too, becomes Chel and Chal, and Cholwell in the three instances given—with doubtless others—is the personal name Ceoldwald, and *Chelwood*, with its Domesday spellings, noted, is Ceolworth. Chelwood is a very late corruption, for the place-name is spelt Chelworth when Stowey and Chelworth were joined together in one ecclesiastical charge. The Domesday spellings of Cellewert and Celeworda are thus become Ceolworth. Wrda and urda are usually forms of worth, a watered farm, but wert and worda in this case seem to give indication that the original name is Ceol-weard, and Ceolweard is a Mercian name, but here found in Wessex. Ceolweard is a known and intact name, answering precisely to the D.B. spellings. In the same neighbourhood there is in Compton Dando a local name, *Chel-grove;* that is, Ceolgraf—graf as before explained. But this is still further softened in local pronunciation to Shelgrave, and people may well wonder what Shelgrave means, who he was, and when Shel was buried. There is also Chel-lynch in Doulting, which may probably have this origin.

CHAPTER XX.

Racial Names (continued).

"In Gordones-Land."

Some place-names have, from various reasons, inevitably given rise to almost interminable discussion. One of these is Gordano, and another Silver Street. The latter may be sometimes, but is by no means certainly, a personal Scandinavian name, not unknown of Solfra and Solvar. It was the name of a Danish chief. We reserve the consideration of this interesting name, merely saying that a fairly wide induction does seem to point to the fact that there is water, a stream, and ford where the name mostly occurs; adding, however, that the name is found in the form in which it is spelt in Somerset D.B. in the Alps, as Täuber, in his *Ortsnamen* (place-names) shows. This gives us pause.

Gordano is a district rather than a place-name. The district is within the limits of the hundred of Wynstok, now called Winterstoke. It is an intermediate district between two ridges. One terminates near Clevedon; another, passing north-east, ends at Portishead. From the situation and shape there are given some attractive and plausible explanations which we only unwillingly let go. For example, the area included is wedge-shaped. It is in shape a veritable gore, as dressmakers use the term. Undoubtedly, denu and dene are originally Celtic words, meaning vale, or at least low-lying ground. So it is stated to mean, the triangular vale. It is still true certain parts that do not lie in the real triangle are styled in-Gordano. Similarly it is said that *Battle Gore*, lying between Williton and Watchet, is named from its being the site of a battle, and the existence of a gore of sand comes into view at low tide. These are local names, as Gore Hedge, in Frome, and Gore House. Another very pretty explanation is that it is possible that the name is derived from the Celtic word gyrwe, a marsh, and the aforesaid word dene is com-

mon in the county. Again, the district of Gordano is limited by a ridge which so pleasantly overlooks the shining Severn sea, where, under a hedge you may enjoy yourself "with a book" (on place-names) "in a nook." Accordingly, what is to hinder us regarding the derivation as deducible from a double Celtic word (which is certainly preferable to the above-mentioned hybrid), and say gor means a limit, which is actually the case, and denu a vale? Either of these, the marsh-vale or the ridge-vale, are correspondent to facts. There are other ingenious and suggestive explanations. It is said, for instance, that once upon a time there was a fishing wear or were or waer or Gwaer, and it is Gwaer-don. This is very far-fetched and forced. We might also say *Gyrwa* is Saxon for fenny land. This is true to fact in part. The prose of fact is often a bitter descent from the poetry of the imagination. The truth is that no history of the place-name bears out these conjectures, however delightfully plausible. The facts seem to be that if we are to go back to remote Celtic or even later Saxon for the geographical and etymological explanation of the name, we in vain search the records available. We might, as in other cases, fairly expect to find some relics. But, as far as our research goes, Gordano as a district name does not appear until the thirteenth and fourteenth centuries affixed to this locality. In 1270 it is described as Gordeyne. In a thirteenth century list of landholders was Thomas de Gardino, who held a knight's fee in Side and Gardina. The place-name is not in D.B. or mentioned in the *Taxatio* of Pope Nicholas (1297). In the 14th century we find the description "in Gordones-land." And grant in 1404 (Henry IV.), and in 1430 Earl Mortimer held the manor of Easton in Gordano. The name occurs elsewhere, as in the *Historia Walteri Hemingford* Walter was a canon of Gisselburne. It is a history, in Latin, of the reigns of the three Edwards (I., II., III.), and is in point of fact copied from the original work of that prince of archæologists and hagiologists, William of Tynemouth, to whose ceaseless and prodigious labours we owe nearly all we know of the mediæval saints of England, Somerset included. He

was a marvel for his era. And it is he who tells us of Wilhelmus de Gardina and Humfridus de Gordino, the first of whom perished *cum valentibus*, *i.e.*, forces numbering one hundred and sixty, in the Scotch border wars; and the second was, with Adam Gordoun, in the first line of battle among the Scots who were worsted by Edward III. at Berwick (1333). It is a coincidence in date that in 1330 Edward III. we meet with the name in Gordano. It is in origin a personal name. As these men were Scotsmen, the name would seem to be as north-country as the surname Gordon. Now, in the Somerset Domesday Book this name, nearer perhaps to its original form, does occur. Godroano was the lord of Carnicot, in Camerton. In a later charter the name is spelt "Godrenes land." Now, Godrene is as explicable as Godwine, Godhold, and Godric. The prefix god we know, and "rene" means "pure" in Scandinavian. It occurs in the name Rainhold, the name of the priest who was confessor to the pious King Edward himself called the Confessor. And we also find Rainelf, Renewaldus, and is there not the place-name Rains-worthy, in Gloucestershire? Now Godrene is a known Saxon name. It is much like Godrun. In the place-name the consonants have interchanged, Godrene has become Gordene, while the aristocratic Norman becomes Godroana and Godrano. The name is not Norman save so far as it is the name of a Northman. The curiosity of this name would appear to consist in the application of a personal name to a whole district, but it does not stand alone as *Winterstoke* testifies. If D.B. Winestoc is correct, the personal name Wine, as in Winsford, is the explanation of the first syllable, or the name Wintr, previously mentioned. That the name does not appear until the mediæval period is strong evidence that Gordones, namely, Godrene's land, is no mistaken appelation, but arises from some circumstance of possession, of which we do not appear to be able to find any precise account. A Celtic compound is not likely to shoot up suddenly after this unusual fashion. It is needful, in such a case, as in Silver in Monksilver and Silver Street, to enter into a detailed explanation.

If Godrene is Scandinavian or Norse, Clappa, in *Clapton-in-Gordano*, is Clappa's-ton, Saxon. A Clappa was a King of Bernicia. An Osgod Clappa was father-in-law of Tofig Pruda (1064). By the way, we may express our wonder that Tofig or Tovey, has not left a mark in local nomenclature. The personal name is still tolerably frequent in Somerset and the neighbourhood. The name Clappa, therefore, was extant and well-known. And there are several place-names in Somerset that show this. There is a Clapton in Crewkerne, another in Cucklington, a third in Midsomer Norton, and a Clapton-wick and a Clypton in Marston Bigot. We may compare Clap-ham, so well known for its railway junction, and in Norfolk we find Clippes-ly, and Clippes-ton elsewhere.

CHAPTER XXI.

Racial Names (continued).

Publow is a baffling name treated merely etymologically. The Anglo-Saxon word lowe is more usually applied to artificial tumuli than to natural mounds, but later it acquired a more general meaning : —

> He is, he seide, ther, he is won
> With our shepe upon the lowe,

says an ancient distich. In some names it is difficult to tell where, when there is a compound, we are to divide the syllables. Is it lowe, or Norse, haugh, a hill? As early as 1258 we read "At Westminster in the octave of the purification John de Sandlands (St. Lo) querent and Peter, abbot of Keynsham, for the advowson of the Church of Pubbe-lowe or Puppel-lowe. John quitted claim to the abbot. It is spelt Pobbe-lewe in 1315-16 in the *Exchequer Lay Subsidies* (this is from the Harleian MS. written in the time of Elizabeth, but doubtless maintaining the earlier spellings) as copied. Unfortunately we have no Domesday spelling or in the *Taxatio Ecclesiastica*. The form Puppel-lowe is an indication of the suppression of the double "l" in the later forms. There is a Popple-ton in Yorkshire, and a Popple-ford in the south. This last name is locally and popularly derived from the pebbles that line the stream called the Otter. The word Papolstan means a pebble stone. A pappel, too, is a poplar, but there are no signs of any unusual quantity of stones lining the ripling Chew at Publow or of any unusual abundance of the poplar tree to give rise to a descriptive name. We think that these spellings might indicate the derivation Poble-lowe and not "Pobe"-lowe. Poble is probably a form of the Celtic name St. Peblig. Poble indicates the ultimate derivation from populus, Popple, people. And so Pople-lowe would then mean the people's or common land. But let us see. In Tintinhull there

was a priory called Bablew Priory. It was two miles from Ilchester and annexed to Montague Priory, which, being alien, was early suppressed (2 Henry V.). According to Strachey there was in the time of Henry VIII. a licence to Sir Thomas Wyatt (who had the grant of Montague Priory) to alienate lands in Balhow (evidently a variant and corruption or mis-spelling), in Bearcroft, and other lands in Tintinhull to the use of Elizabeth Darrell, and later (6 Edward VI.) a licence to John Light to alienate the capital messuage called Bablew Priory, in Tintinhull, to John Cuff and John Timbresburg. This name helps to the solution of both. It is the known name of an owner, Babilo and Pabilo, names which are still perhaps akin to Peplig. The interchange of " b " and " p " is easy and frequent. Thus neither of these place-names are compound words. Babilo is cited as an extant name. The name is, of course, Babil or Papil, and it is possible that the place-name is Babil-lowe or Babil-haugh, there being no difference in the meaning, *i.e.*, hill. As already hinted, the local name *Pipple-pen* may throw additional light on the subject. Papil, Babil, Piple, and Pippel are forms of a name. We met a labourer named Poble, and when first greeted with it we pondered it much. It seems to be a very rare name even now. Thus the puzzle of Publow resolves itself into the rarity of a personal name. Pipple-pen farm stands on an eminence close to the road leading from Grey Abbey Bridge to South Perrot. In the time of Richard I. there were the De Pipple-pens of Perrotte, and, in the days of Henry III., Thomas de Pupel-pennes. This is clearly the same name. Pen means a headland, Poble's headland, as Publow is Poble-lowe or Pople-haugh, if not just the one whole name Pabilo, as above suggested.

We have perhaps a change from this series of Saxon and Scandinavian names in that of *Discove*, a hamlet name in the parish of Bruton. The Domesday spelling is Digenescove. Cofa in A.S. is first a bed chamber and then means generally a hut. In the *Valor Ecclesiasticus* (Henry VIII.) this has got spelt Discowe. In 1428 it is Dishcove. It is also spelt Dickenscove, which is interesting. Diga is a monk's name as early as Ethelred. And Dycga was the name of a priest in the

diocese of Hereford in the year 803. The name is, we think, Celtic, and the same as Tigawny or Digawny, *i.e.*, the name of a Welsh saint. But it is found in Saxon compound names and may have been originally of Teutonic origin. Perhaps Dycga was an early Somerset hermit. Is Digene the origin of the name Dickens as the above spelling at least suggests?

Bolestan is the name of a hundred, and it has been derived from bole, meaning the stump of a tree, very much like Bempstone is the beam or hem, meaning a pillar : " I led thee by a pillar of cloud " is " In Bem of cloude Ich ladde the." Bolestan is in fact Bula's stone, or even the whole personal name Bulstan, of which, however, we discover no example or an existent illustrative personal modern name. Bula is no doubt the modern Bull, Boley, Bul, which is not from the animal name. The same element is found in the local Somerset name *Bellysmere*, which is a twist of the man's name Bullmaer. There is a Bols-ton in Glamorganshire, and a Bouls-ton in Herefordshire (where no explicative stones are found), all of which are interpretable on the same lines.

Bempstone may be a corruption of Bins-tone, as in Binegar as elsewhere suggested.

Alfoxton, in Strington, is Alfages-ton in D.B. In 1498 it appears as Olfoxton, later as Alfoxdon. Alfage is in 971 Alfegus. The stem fag, in the place-name as a double name, Fage and Vage, and the modern Fagge, is taken by Foerstenmann to be from the Gothic Faheds, A.S., faegen, agreeableness or cheerfulness. The name is really Aelfegus or Alfegus, as Aelf-red or Alfred. This name Vage, Fage, Faggus, and Veggus, as it is variously spelt, was the name of the legendary highwayman of the West who is said to have had his robber's retreat at Oare. The author of *Lorna Doone* was the son of a former rector of Oare. Was Vage the prototype of a Doone?

Emborough is not, it appears on examination, simply Elm borough, because of the presence of the wide-spreading, shallow-rooting ornament of an English landscape, the tree so called. We have no very early spellings. We find in D.B. the spelling Amelberga. Three centuries later, in the *Nomina Villarum*, it is but little different, Emeleberga. In 1419 we

have, perhaps, a freak of spelling, Empnebergh.[1] Clearly Emborough is an abbreviation. We might suppose that amel is for hamel, an old French word of which hamlet is a diminutive. In the lists of manors *cum hamel* is not infrequent. And as berg is a hill, this would yield us the amel, or village on the hill, which it is. But, plausible as this seems, the hamel meaning hamlet is a later word. Imela is another name, and is the clipt form of the female name Imhild. But the first vowel shows no variation. Now, Amal is the name of a mythical forefather of the Goths, and, quite in the usual way, this name was used both singly and in compounds, as in Amalheard, Amalgaer, Amalbeorht. This is Amalberga, probably the name Amalburh. The modern names are Hamill and, perhaps, Hamling and Hambling. Amal is Gothic.

In *Thurlbeare* we find Scandinavian. The name is not in D.B. It is spelt Thorlbeare in 1270. " Manor of Thorlebere, held by William de Monte Acuto." In *Kirby's Quest* it is Thurlbear. A sixteenth century spelling is Thurelbare. In a map of Somerset published in 1799 the name is spelt Thrulbeare. This reminds us of the place-name *Trull*, also near Taunton, two and a half miles south-west of this town, as Thurlbeare is three and a half miles south-east of it. Nor is this in D.B. Nor in the lists of vills and manors. There is a spelling Trowle. Among the names in the Somerset domesday is *filius Turaldi*. This is Thorold. Thorold is also found as Toral. The full name, with significant syllables, is Thorweald, or Thorvald. The steps are seen. Thurl and Trull are the same word differentiated. Bearw is flat land. *Trull* has been explained as a Celtic word, a huddled-up form of Trev-llan, the village church. Why this should be called the village church more than any others does not appear. It is, we fear, an etymological prettyism. Trull is the Somerset way of saying Thurl. Thurlbeare we have heard in that village called something like Drullbeer.

Thurloxton is a similar name. It is Thorlac or Torloc's tun. Thurlac and Durlac and Thorlac are names for which evidence is producible, as mentioned previously. It is inter-

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esting to bring these names with the old Scandinavian god Thor, as a part of a compound name, into juxtaposition, albeit we may not infer that Thorlac was some great and heroic person, or that place-names with Thor were scenes of idol worship. There are some names that are very old and ultimately Gothic that have come to us in changed shapes. A very old high-German name which has reached us with a Norman or Frankish tinge is that in the place-name *Wedmore*. It is surrounded by moor, but the higher land scarcely answers to this description. Farmers must have wondered why the plough land was called moor. On account of its surroundings the interpretation wet-moor easily occurs as an explanation; as also does Weide-moor, because weide is in modern German a heath, and is an ancient word. Because a most interesting event took place there, and the peace of Wedmore was signed a thousand years ago between King Alfred and his Danish foe, Guthrun (or Gudrun), the place was called wed, a pledge, and, of course, the moor explains itself. But it was doubtless so called before this interesting historical event. Having regard to other place-names with the ancient word wade in them as a personal name usually considered to be from wado, to wander, this name of Wedmore is the old name Vadomar, now known as Wadmore. The name Wada occurs in the *Liber Vitæ*, and its Frisian form is Watto. We know Watts, both with and without the sibilant. Wado is a frequent name. It occurred then, for in D.B. there is Wido, a presbyter of Long Ashton, holding under the Bishop of Coutance " a virgate of land belonging to the Church." Vadomar, or Wadomaer, is compounded of Wada, and maer means famous in this and other names (Kinmaer in Kilmersdon). The moor land attached to the manor of Vadomar was merely an expression at domesday. The land called Mark-moor (from Maerc, a boundary of proprietary rights) was truly a wet-moor, for it was practically a sheet of water in the winter, while the land which was originally Vadomar's stood high and dry. There is here the place-name *Mark* and the old fosse-way across it, called mark's Causeway, and the abbot's Causeway, still remain as memorials of the time when spots, previously unapproachable

save by boat, came to be visited by dry-shod pedestrians. The name Wedmore's land in 1242 was really right in the use of the possessive—William de Wedmoresland—and is as evidently historically correct as the expression "in Gordone's land."

Other cognate names are *Wadbury*, a hamlet of Mells. *Wembdon* is in Domesday Book Wadmen-dun. This is, in fact, Wadmund, as in Edmund with the like meaning of "mund." This has been explained to mean "women-down," the reason for which, it is further said, is not now known. Again there is a *Wadford* near Neroch. They say it is the "ford that can be waded." Most fords can. It is Wadafrid, as Winford is Winfrid.

Traces of a very ancient name with its easily interpreted (and not in this case so incorrectly as in many other instances) modern representative Gold and Gould as personal names is discoverable in the hamlet-name *Goldonscott, Goldenscott*. It is also spelt Gildencota. The forms of the name are Gild, Gald, and Gold. The D.B. spelling is Goldencota. It is Gildencota in 3 Edward I., and was a tithing. In 1069 the name William Goueld occurs. William Guald and Brien, both counts of Bretagne, two of the Conqueror's lieutenants, defeated two sons of Harold, the only time these elder two sons of the unfortunate Saxon appear in English history. They were leading an Irish expedition against Devon. The name Goueld occurs in reference to lands the property of St. Saviour's Abbey, Bermondsey. In the *Liber Vitæ* is the Anglo-Saxon form Golde, and the Frisian form Giolt. The origin does appear to have reference to value, but not necessarily metallic value. Gelten means to be worth. It will be seen that the sibilant is intrusive. It is not Goldson. Nor are we sure that Coat is here a cot, or house, any more than in some other cases. Cot is often the Anglo-Saxon form of the Gothic gaud, god, geat, and "Goldengyt" thus may be a compound name, as *Sidcot*, in Winscombe, Sidagaud, or Sida's cot. Sida is the old German name *Sido*, and there is the local name Syde-mann, Sidewine, and Sideflaed. *Sidenham* is in North Petherton, and has, we know, become a personal name taken from a place, and not given to it. There

is a curious name, *Nightcott*, in Brushford. How easy to say, "A place of night refuge for some now unknown reason." It is the name Noedt, Nytta, Nette (Frisian form), Nith in many names compounded in the customary way with heard, weard, mund, and perhaps gaud, a Goth, Nihtgaud. And so in *Ashcott*, in Horethorn, is aesc, the personal name "ask" and cott, Ascquid. And *Wal-cott* would thus, by analogy of these forms, be the personal name Wealh or Wall, from meaning the stranger. It must not be forgotten that the word Welsh is itself Saxon.

There is also a *Will-cot* in Alms-worthy (Eahlmundes-worth). The prefix Wil corresponds to a *Wiltoun* in Curry-Rivel, a *Wilhayne* in Combe St. Nicholas. There is no more frequent element in personal names Wilmund, Wilhild, and a dozen or more others. And in this case, the name Wille-god occurs. Willcot is this name disguised, and *Wilhayne* is not a hayned up place any more than *Pighaynes* is a place of enclosure for pigs. Wilhayne is Willehun, as Pighanes is Pighun. Pigo is an old German name, but it has nothing to do with swine, but with the sword. Grimm says the word hun became a synonym for a giant, and a metrical writer of the ninth century describes the giant Polyphemus as the "groose hun," the great giant. Pigou is a name we know. Wilhun is known as a Mercian name, and here in Wessex, too.

How nearly connected this name is with Will, Wills, Willa, in such names as Wil-helm, Wil-frid, Wil-maer (as in Wil-mers-ham) may be seen from the Frankish spelling of the place-name Williton, in St. Decumans, and as the name of a hundred, "Williton and Free-Manors hundred." Willet Hill is in Elworthy, already mentioned. The Frankish spelling in the form Gilletona, precisely as William or Wil-helm is in French Guillaume, and in Welsh Gwillym. It was in 1170 that Reginald Fitzurse inherited his father's estate of Gilletona, and in this twelfth century that Reginald Fitz-urse (of Becket fame) granted to his brother, Robert Fitz-urse, a moiety of Gillestone. In Henry II.'s reign this grant is confirmed of lands in Willeton. In 1192-1205 Bishop Savaric of Wells allows that a chaplain shall reside in the vill of Wile-tone. In the fourteenth century it is Willi-tone and Wyle-

ton. In 1403 is a grant near *Terra Templariorum*. This is worth note as bearing on names with Temple, as Temple Combe, Temple Cloud, and Temple Hydon. The names Wyly and Willy are extant names of people in Somerset with whom we are acquainted.

Foxcott is on or near the well-known Fosseway, and so we might say that thus it gets its name. The D.B. spelling is Fus-cota. In 1291 it is Foxcote and Fors-cot. The name is Furs-a, as in Furseman, a modern name. This name occurs elsewhere, as in the Fescheford, now Freshford, of which this appears a not unlikely explanation, but as it is situated near the confluence of the Frome and the Avon the puzzle of the spellings may find some other explanations.

A pretty instance of the tendency of the popular tongue to get a good grip of a word is seen in a mysterious local name in Nunney, near Frome. It is *Trullox Hill*. Now, we should say this was Thorlacs Hill, as in Thurloxton, if it were not a sixteenth-century spelling (as would appear) of earlier forms, Tricox (which means Tritox, by confusion of the old form of the letter " c ") and Trotox and the spelling Truddox. This is Drud, or Trud, as Drud-here (Drury), the same as Trid, Trit and Trot, and the name Truttuc existed in A.D. 706. Drudhere or Trothere has become Trotter, and you wonder why your friend bears such a funny name, " Tom Trotter."

CHAPTER XXII.

Doubled Names.

The double names are mostly manorial. The Saxon cared
less about the poetry of a waterfall, which the Celt would
designate by a descriptive name, than he did about broad
acres on which he would stamp his name. The Norman
came, and with him a more perfect subinfeudation of his
dependants. The aelh, or hall, of the Saxon thane gave place
to the castle of the Norman baron. Lands are held on the
tenure of serving in the wars in a gradation from the monarch
to the man-at-arms. Many of the harsh laws of feudal times,
rendered needful where armed watchfulness was the condition
of a safe life, lasted until quite late times, like some other
so-called relics of feudalism. When a Norman with a dagger
in his throat might not infrequently be found in a lonely
woodland path, to be armed and ready, and to send the tur-
bulent Saxon early to bed, by sound of bell, was a prime
necessity. The Manor, with its over-lord and gradation of
ranks to the cow-herd, lasted for some centuries; and the
names added to the original ones indicate the system at work.
In this case, where the personality of the over-lord is pre-
dominant, the name is a sign of proprietorship, and, taken
in connection with the first name, advertises us of an altered
ownership. Now certain names become dominant in the
county or neighbourhood. Occasionally the double name
appears to be an appellation added principally to distinguish
a place from another with the same name. The names are
cameos of English history. In no county are double names
more numerous, so far as our observation extends, than in
Somerset. In certain cases they are family names imported
from Normandy and Brittany. Ruins of old castles in these
and other parts of France still bear the titles; soldiers of
fortune who came over not merely at the conquest but in
successive centuries; able soldiers and statesmen who were

raised to position and possessions for their services to their liege lord, the king. More than once were the ownerships shifted at successive crises in national affairs. Rebellious nobles with their retainers in strongholds were as thorns in the side of a monarch, and in civil strife the plunder went as usual to the victors, and the vanquished were rebuked, degraded, and beggared. The wheel of life, of war and of politics has raised the lowliest and depresesd the highest. Blue blood is as much a fiction as the epithet is shockingly misapplied and physiologically absurd. The peers are the people and of the people, and raised from the people. The inheritor of a foolish face yields place to a commoner with a wise one often enough in the history of this land. The surviving names make you ask the question : " Where are their descendants?" And the answer is often enough : " Dispersed among the people, in shops of trade, in shops for manual work, even in lowly cottage homes."

The names, too, remind us of religious conditions that have long since passed away. We follow the tracks of monastic institutions, and the surviving names are fossil marks, like ferns in coal shale, or trilobites in oolite rock, of conditions of village and land over which the waves of time have swept. Occasionally they are descriptive, geographical, and personal rather than merely manorial or monastic. In all respects they are interesting. Sometimes they wear the appearance of being the products of vaulting ambition. The name is lowly, but is capable of exaltation. The ginger-bread is plain, but it may be edged with gilt. Human vanity and the craving for distinction, the wish chiefly to o'ertop your fellows nowhere comes out into clearer light than in names. Breed is not to be despised. The record of a race is of immense value. But breed wears out, and needs renewal. How long on an average does a great family last? Neither one good custom nor one good family is allowed to corrupt the world. With some such reflections do we ever and anon pause in the study of these added names. As far as possible, we take them in alphabetical order.

Abbas Combe is also called in the *Taxatio Ecclesiastica* Combe Templer, and the name Temple Combe has ousted

the older name. The names strike two strata of history. Abbas Combe is in reality Abbess Combe, for the land of this manor was at Domesday in the possession of Lenora Abbess of St. Edward, Abbess of Shaston, *Abbatissa Sancti Edwardi*, who was the Domesday tenant in capite. Abbas has become Abbots Combe in some documents. Combe Templer, now *Temple Combe*, is a name of considerable interest, because connected with the famous order of Knight's Templar, founded early in the twelfth century. "The Master of the Temple" in those days was not a cassocked and surpliced clergyman holding a dignified position in the Temple Church in London, but the head of a dignified military order set apart to guard the ways to Palestine, and to protect the holy places. The earliest Preceptory known in England was in 1136, at Cressing, given by Maud. Within fifty years of this Serlo Fitzado founded a preceptory of the order (1185) at this Combe. In 1309 Clement 5th suppressed the Knight's Templars, and their lands were given to the somewhat older order of Knight's Hospitallers, so called because they began with the building of a hospital for pilgrims at Jerusalem. These were suppressed by the burly monarch, Henry VIII., in 1540, and in the 35th year of Henry VIII. the manor of Temple Combe was granted to Lord Clinton,[1] and of course a " grant "—for a consideration—made to a useful person. Of so much interest is this name, which is also doubtless shared by *Temple Cloud*. John Strachey, in 1730, places this as a cell of the Templars' house in Temple Street, Bristol.[2] Other names of like kind elsewhere are Temple Brewer, in Lincolnshire; Temple Newsom, in the county of York; Temple Beverley, in Westmoreland. There were only eighteen in the country.

Other relics are *Temple Down*, in West Harptree, and the name of *Temple-Hydon*, also called Hydon Grange, or Charterhouse Hydon, where the lands were possessed by the Knights Templars. Temple-Hidon is in the register of lands

belonging to the Preceptory of Temple Combe. It is in the report for 1338, Camden Societies' publications, "Knights Hospitallers in England." Templeton, in Devon, and *Westcombeland*, in Buckland St. Mary, and Clayhanger, on Somerset borders, are also in this list. A picture of the remains of the Chapel of the Preceptory may be found in the fifth volume of *Somerset and Dorset Notes and Queries*. The British Museum charters contain records of a grant of land in Heidune to Bruerne Abbey in A.D. 1180-1190. In the time of Henry III. there was notification of an exchange for land in Hidon with Bruerne Abbey. This Bruerne, or Temple Bruer, or Brewer, must have been the one mentioned above in Lincolnshire, and not the Cistercian one in Oxford. This the name Temple tells us. The *Charterhouse Hydon* is land connected with Charterhouse Hinton, probably, where there was a Carthusian monastery.

Abbot's Leigh formerly belonged to the Hundred of Bedminster, and when the Church lands were confiscated, it, as was commonly the case, was transferred to another hundred, that of Portbury. It was only Lega, or Lea, in D.B. Robert Fitz-Harding gave this part so indicated, and another part to the Augustines, of Bristol. And so it acquired its distinctive name. Other names—Abbots Camel, Abbots Ile, Abbots Buckland—occur, and are mentioned hereafter under their more modern designations. There is also found in the boundaries of the manor of West Norton (Edmond the Elder, 946, to his thegn Ethelwod: "Dunning-lea, leading to Crich-hulle," the boundary through middle of Abbing-leah, *i.e.*, Abban-leigh or Abbots-leigh, to the Dulting stream. The name has been changed to Mapleaze, probably a corruption.

Ash Brittle.—We have observed that in D.B. Ash is not uniformly spelt. This is no wonder, but here the variations are suggestive. Ashley is spelt Asc-lea. Ash Brittle is Aissa, Ashcombe is Aisecoma, of which the spellings in the *Nomina Villarum* Hesecombe, Hececombe, and Hetsecoma are variants. Ash Priors is Aisca and Aisxa; Ashcombe in Weston-super-Mare is Aisecoma; Ashcott, Aisecota, Ashington, Essentona; Long Ashton, Eshtuna; Ashway in Hawkridge, Ascwei; Ashwick, Esewice. Now the personal name

Window in the Preceptory Chapel
of the Knights Templars
Templecombe. Circa 1275-1300.

Aesc, Aes, As, Aesc, Aescmann, is thus variously spelt, and is found in numerous compound personal names, As-cytel (Ashkettle), Aescbeorht (Ashbert), and the like. In those very old names when the Saxon thought more of his personal possessions than physical features of his ownership, the name, as in Ashton, is personal, *i.e.*, Aesc-ton. This same element is in Ash-with. Asec was the name of the son of Hengist. No doubt ultimately you get back to the tree for, mythologically, the origin of the name is in the " conceit " that man sprang out of the ash tree. Further, it was the wood out of which spears were made, and the name secondarily imports warlike strength and vigour.

From this to the second name Brittle (though the two are commonly written as one word Ashbrittle) is from mythological Saxon to a Norman name probably having a Celtic base, for words of this origin are as common in the stretch of country once called Armorica as in Cornwall. In D.B. the subtenure was that of Brittel de St. Clare. In 1343 the name is read as Esse Britel, though in D.B. it is only Aissa. Montague Bretel derived his cognomen from a ville in Normandy. But the name is Celtic; Brithyll is Celtic Cornish for a trout. It is also Welsh. The root idea of Brith is that of " dappled." The name was appended very early, if not continuous, from the conquest.

Ash Herbert is probably the place now known as Ashington (D.B., Essentune). The super-added designation is that of a Saxon name Herebeorth. A penny of Lincoln coinage bears the solitary name of Heribert, who was an ealderman. It is of frequent occurrence in the eighth and ninth centuries, and usually of those who were leaders of men. Har is " army " or soldier, and Beorht bright or illustrious, which appears in the name Bright, Bertrand, and the like. *Ashington* is situated in the hundred of Yeovil, and here Herbertus was a subtenant under Alured de Hispania, Roger de Corcelle, and Wm. de 'Ou. The Saxon name in the county has, whether continuous or not, shown a remarkable persistence.

Ash Priors, or Priors Ash, Aissa in D.B. Esse Prior in *Taxatio Ecclesiastica* (1297). It is doubly surveyed in D.B. Part of the land was, in the time of King Edward the Confes-

sor, under the feofdom of the last of the Saxon bishops of Wells, Giso; another part was held in chief by Roger Arundel, who gave it to Taunton Priory. According to Dugdale, this was a priory of Augustinian monks, and according to Speed, a nunnery, founded by Henry de Blois, Bishop of Winchester. A prior Stephen is mentioned in the Wells Register in A.D. 1175. The vicarage of St. Mary Magdalen had some dozen chapelries attached to it, among which was Ash Priors. The name, accordingly, may be, as the connection certainly is, hoary with age. In 1438 in B. M. Charters is "Compotus of lands of Taunton Priory of Esse," in which it will be noted the descriptive name is not given.

Ash Mayne is in Martock as a local name. If this is a personal name, Mayne, it is a very old one, for the name Maanus and Meinus is found on old Roman pottery, and is Celtic, or more probably Gothic, and a word indicating strength. The forms are Magan, Main, Magnay. In German Mehne, and French Magne, Italian Magini. We have some suspicion that it is the same name as Moione (of which Gerard considers Mohun a corrupt spelling[1]) of Domesday Book. De Moione of Dunster was not only a considerable owner of landed estate in the county, and Sheriff of Somerset, but also King William's custos of escheated estates for the Conqueror, of which a manor in Martock, primarily owned by Queen Edith, was one. As it is "in dominio," it is just possible that Mayne may be the remanet of the full word desmesne, but scarcely likely. Of other names with the prefix ash are *Ashley*, near Bath; *Ashway*, in Ashill, Dulverton, probably from the tree, as also *Ashcombe* and *Ashford*, in Ile Abbots; *Ashold*, also spelt Ashault. Aysseholt is ash wood. On the other hand Ash-wick, as we may here again say, is a compounded personal name, Aesc and Wig.[2]

Long Ashton, with Ashton Keynes within its borders. There are tythings Ashton Dando and Ashton Alexander, from Alexander Dando. Rutter[3] says it was called Easton, because east of Portbury, and the most important place this

[1]S.R.S., vol. xv., p. 19. [2]See also p. 42. [3]*Delineations of the North Western Division of the County of Somerset*, by John Rutter. Lond., 1829.

side the river. But this is a mistake, for in D.B. Eshtuna is the spelling. The prefix Long is fairly descriptive of the village street. It is length without breadth. But " Long " is said to be a corruption. In the Lincolns Inns MSS.[1] it is simply Aixton and Axton, and Axston (1250 cir.). The original name from which Long is said to be derived is that of Lyons. It was Lyons Ashton. No doubt Ashton Lyons, Ashton Dando, were tithings. The Lyons family date from the 14th century. It is doubtful whether the whole parish was ever called Lyons Ashton. Ashton Theynes was possibly the original name of the picturesque village under the lee of the hill. In the D.B. survey the land was held by three theynes, thegns, or thanes, as we more commonly call them. They held *pariter*.[2] A family called de Theyne existed up to the time of Edward the Third. Lyons is said to be a name derived from the French town of that name. In the Bath Chartulary[3] there are signatories mentioned named Edward de Lyonis, and others of the same name in the 13th century and early in the following. Some family may have come over here during the French wars, and become duly anxious to be descended from some plunderer who " came over with the Conqueror." It is just possible that the name is really a form of Lewins (Leofwine). A name wide-spread needs accounting for. Anyhow, the name did not become connected with Long Ashton until quite the end of the 14th century, and in two more centuries gave place to the ownership of the Choke family (1454, Richard Choke, Chokke, and Chocke, of Stanton Drew), a Lord Chief Justice of England. In Chew Magna is the local name *Chalks*. This is the origin of it; but Chalks is puzzling enough as there is no lime about. There was also later a manor *Ashton Philips*, now Lower Ashton Court. This manor existed in the time of Elizabeth. There was a Hugh Phelippes concerned in a dispute as to the right of Rownham ferry, with William, abbot of St. Austin. This Philips is said to have derived his name from this locality.

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[1]*Two Chartularies of Bath Priory*, S.R.S., vol. vii. [2]According to Eyton's *Domesday Studies*, vol. i., p. 171, *pariter* merely implies that the status, degree, or quality of the tenure of the co-tenants are equal, and has no reference to the extent of the holding. [3]Page 173.

The reverse is more likely. The family is of importance in the Tudor period.

Barry Gooseford, or *Barrey Goseford* is an obscure name little known out of its locality. It is a hamlet name in Odcombe. The hamlet and local names must not be left out of account. What they lack in importance is made up for in etymological and historical interest. Goesford is not the gooseford. Gose is possibly a form of cors a bog, and Celtic ford, the way or road across the marsh. *Gosemoor*, in Broughton Regis, is then a doublet, for Gose already means a moor. Barry Gooseford and Barreys Goseford is a name found in British Museum charters of the time of Edward I. It goes so far back as the 13th century. We find no such name in Somerset D.B. Gosford is more probably the Saxon name Gosfrid and Gosfrith, or Gosa. The name is wide-spread—Gosfield in Essex, Gosford in Oxford, Gosforth in Cumberland, and also in Northumberland, Gosport, Goswick. Gos is a supposed high German form of gaud, a Goth. The English name Casswell is the old German name Gausvald, or Goswald. In 1294 we are informed of an Anthony de la Barre, and Christiana, his wife, in a question of property in East Luccombe, that is in the time of Edward I. We cannot absolutely determine whether Barry is the original place-name or a personal name. Barry is sometimes derived from the Welsh with the prefix ap, and is the same then as Parry. This to us is doubtful.

Barrow Gurney.—A barrow is, shortly, a mound of any kind. It has come to mean often, specifically, a " burial mound." This is a specialised meaning. The words " parson " and " person " are precisely the same word in origin. The middle English of Bergh, a hill, is Berw. The modern German is Berg. The high road through Barrow Gurney unmistakably passes under the lee of a tolerable " mound," and alongside an intolerable streamlet. We need not look for the bones of the dead. The D.B. spelling is Berua, and, needless to say, with no addition of manorial owner. The final vowel is only the Domesday speller's trick of a final vowel, as in " tona," for " ton." It is thus precisely Berw. It is Barwe in 1304 ; " feofment in Le Barwe." Barough and Berghes in the time of Henry VIII. At the time of the much-mentioned

survey, Nigel de Gurnai held a sub-tenure of it under Geoffrey de Moubray, Bishop of Coustance. Notwithstanding this early connection with this family the name did not become inseparably affixed in documents until a much later period. In 1297 the *Taxatio Ecclesiastica* has only Barwe in the Deanery of Redclyffe.

Barrow Minchin is another name for Barrow Gurney, or for some manorial portion of it. The explanation of this is that a Benedictine nunnery was founded there (it is said) as early as the reign of Richard I. In 1296 we read of a question arising : " East Harpetre and the Prior of Muneschinbarwe." In 1316 Joanna de Gurney was elected prioress, and in 1511 it appears this nunnery at Minchin Barrow, as it is called, had a pension of two marks out of the appropriated tythe of the church of Barrow. Speed says it was of Black Nuns dedicated to St. Mary and St. Edwin, built by Gournay. It is called Minchin Barrow in the time of Elizabeth, and as late as 1768 in a will. Minchin is A.S. muncen, a nun. A nunnery at Brittlemore was called " the minchery." Munkin is short for monachina. The root, of course, ultimately is Greek, monachos. It is found also in Buckland Minchin, also known as Buckland Sororum (" of the sisters ").

The original family of Gurneys in the male line appears to have died out. Eva de Gurney married a Thomas Fitz William Fitz John, of Harptree, and the latter took the name of his wife, Gornai. It is from this time and family that we get the names of Barrow Gurney, Farrington Gurney, Gurney Slade.[1] The latter name " Slade " is of frequent local occurrence. We have seen that it is applied (from A.S. slaed) to an elevated open country, as in Clutton Slade, corrupted to " Slate," as in " Slate Farm."

In the hundred of Whitley are the geographically-distinguished names of *North Barrow* and *South Barrow*, in the south of the county, represented in D.B. by Berua and Berrowena. In Wincanton there is a local name, Barrow lands, and there is Berrow in Row-berrow. Between the village and the beach on the Bristol Channel there is a natural barrier of high

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[1]There is also Gournay Street in Cannington. The original name is from Gyvernay, in Normandy.

and extensive sand hills, or dunes, or barrows. Row, the prefix
is ruh, which means rough, as in Ruborough, *alias* Money
Fields, near Broomfield. Some regard this as the probable
site of the famous battle of Brunanburh.

Bishop Lydeard, or *Lydeard Episcopi.*—We may con-
veniently bring together all the place-names which have this
affix or suffix in the county. Such are *Compton Bishop,
Bishops Hull, Bishops-worth, Bishops Wood, Bishop Sutton*
(Chew Episcopi), *Huish Episcopi*, and in the Axe Drainage
Commission of 1810 we find *Bishop Axbridge.* Not all the
places that belonged to Bishops have preserved the record in
the name. The principal Episcopal landowners of Somerset
at the time of the survey were the bishop of Wells, Giso; the
bishop of Coutance, Geoffrey de Mowbray; the bishop of
Winchester, Walcheline; and the first of these is credited with
about eighty thousand acres. Among the manors belonging
to Giso were Chui, *i.e.*, Chew; Huish, Lidegar or Bishops
Lydeard, Compton Bishop (as part of Banwell), while
Lydeard St. Lawrence, Otterford, and Bishops Wood in
Otterford, some part of Bishops Lydeard, and Bishops Hull
were parts of the manor of Walchelinus, bishop of Winches-
ter, chief tenant on the Domesday survey;[1] at the time of
Edward the Confessor the latter place was held by eight
thanes under Stigand, the Saxon archbishop of historical
fame.

Lydeard in both names mentioned above is a personal
name, Lidhard. Luidhard is the name of a bishop of Senlis,
chaplain to Queen Bertha. The D.B. spelling is Lidegar (pro-
nounced Lide-yar), and the T.E. Lidiard. The Saxon name is
a compound of Lid, Leod, found in other place-names and in
modern personal names as Lloyd, Lyde, and Cornish Floyd
and *Geard*, Yeard, or Yarde, also an ancient name of a person.
There is a place-name *Lyde* in Yeovil. How early is the oc-
currence if this name is seen from the interesting fact, else-

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[1] Called Bishop's Lydiard "ever after King Edward the Elder, during the
rule of ye Saxons, gave it to the bishopp of Sheirbourne, but when, as
the Bishopricke of Wells was taken out of that church, this amongst
other lands fell to that bishop." Gerard : *Particular Description of
Somerset*, p. 54, S.R.S., vol. xv.

where noted, that the earlier name of Montacute was Bishop-
ston, and that its still earlier name was Lodegars-bury, and
this is sometimes given as Logderes-don by an interchange of
the consonants that might easily lead us on the wrong track.
Lodegar is the same as Lidigar, and is the same personal
name, Leodgeard. Further, there is supposed to have been
a prelate of that name associated with the place, which gave
rise to the name Biscops-ton. The chief tything and a street
still bear the ecclesiastical name. Drogo de Montague was so
called from the name of his seat in France, Mont Ague.
Count Robert of Moretain, half-brother of the Conqueror,
had just one hundred manors in Somerset, and Bishopston
was a manor purchased in exchange with the monastery of
Athelney. Gerard gives the name as Logwersbroch, " of one
Logwer, whose name was inscribed in one of the peramides
that stood in the churchyard of Glaston Church." It is also
written " Legios-berghe," and so he is inclined to find the
Roman " legion " in the name. This is William of Malmes-
bury's spelling. A local name " Legcott " he supposes to pre-
sume the same manorial. The Saxon origin is correct.

Bishops Hull is curiously spelt at different periods Hill
Bishops, Hill Bishop, Hillbrische, Hullbishops. Of these
Hill-brische is the most curious. *Bishops-worth* is early spelt
Bishport, 1315, and the fact is, it is so called to this day,
while the usual documentary spelling is Bishops-worth. The
Domesday spelling is Bisheurda. Bish and bisp are curtailed
forms of bishop. Urda finds in other cases its modern represen-
tative in worth, but it is possible that urd really is intended for
a form of ord or ort, which means a corner, starting from the
idea of a point of a weapon, and hence the spelling Bishp-ort.
In any case, the meaning is clear, " Bishop's Place."

Bower Ashton.—There is Bower (Boure, Bowe, and
Bure) simply; *East Bower* and *West Bower*, *North Bower*,
Bower Henton (Hinton, Bourehenton), *Bower Mead* in the
parish of Martock, *Bowerwaie* in Thorne St. Margaret, *Bour-
ton* (Flax Bourton), *Bour-ton* or *Burton* in Compton Bishop.
The Domesday spellings are Bure, Bur, and Burw. Burw is
a cottage or dwelling. Ashton became a personal name,
and may be so here, as the name is found in the time of

Elizabeth. In Bower-Hinton or Hean-ton (Hea-ton), Hinton is probably Hean-ton or high-town (Hean, Celtic high), and is compound. But Hinton also became, and is, a personal name. These place-names transformed to personal names arose from designating, as is well known, persons by their abodes, John atte Bower or William de la Bure, which becomes Bury. When the additional names were very late they often thus arose. In Domesday there is a tenant Hugo de Bures, which now, of course, would be Hugh Bury. These names Bures, Buri, or Burs are noticed in the first volume of Domesday as synonymous with Coliberti. In Du Cange's Glossary this word Coliberti is derived from Roman civil law as meaning tenants in free socage, free rent, a middle sort of tenant between servile and free. If this be so, the various Bowers and Bures are relics of ancient modes of tenure.

Flax-Bourton is not separately mentioned in the Survey, and there was no cause for its separate valuation in the *Taxatio Ecclesiastica*. In Historical Manuscripts of the time of Henry VI. (1422) it is mentioned as Bourton only in a grant of lands. In the time of Queen Elizabeth, in a calendar of Chancery proceedings, we have the distinctive name Flax-Bourton. But it is clear that the name originated late from some special circumstances connected with the place, and nothing is so likely as the connection with the priory of Flex-ley, in Gloucestershire. The Prior of Flexley had an estate at East Brent valued at twenty marks a year, in 1444, and possessed lands in or near Regill.[1] The origin of Flex-ley is not far to seek. Flaec or Flecg is a personal name, with the modern form Fleck. It is rather Scandinavian than Saxon, Floki. And this is borne out by the occurrence of the word in the North Country place-names— Flex-by in the West Riding of Yorkshire, Flax-ton on the moor in the East Riding, Fleck-ney in Leicestershire. The basis is Flaka, a rover, perhaps a viking, and the word flag, indicating the iris waving in the wind, and our word flag, an ensign, are connected etymologically. The plentiful

growth of this plant will of itself hardly account for all these separate instances. Flax Bourton is Flex-ley Bourton, and the personal name originated with Flex-ley in Gloucestershire, or Flecg's meadow.

Bratton Seymour is simply Broc-tuna in 1086. Broctuna also in T.E. 1297, and in 1315 in the *Nomina Villarum* also, and in the Bruton Cartulary *passim*. Broc is a brook, and brock a badger. But broc, a badger, became, like so many animal names, a personal designation from some supposed resemblance in appearance and character. There are numerous place-names with the personal name Broc, as Broc-ley, Brockhampton. Brockington is a patronymic name. The Broc-men were East Frisians, and, adopting this, the explanation of the names is racial. Broctuna evidently becomes Brot-ton by assimilation of the consonants, and Brat-ton is but a Somerset twist of the vowel. Some may still prefer to think of a brook, especially as a brook rises there, and note that Broctons become Broughtons all the country through. But this prevalence of the name is an argument in favour of the racial origin, rather than that from the local circumstance of the existence of a brook, or the possibility of badgers. The additional name of Seymour must have arisen at the end of the 14th or beginning of the 15th century, when a Roger de S. Maur, a great-grandson of Wm. St. Maur, apparently by alliance with the Lovells, Lords of Wincanton and Castle Cary, brought to the Seymours this manor. Thus, later in became distinguished by this family name. Wm. St. Maur, it is explained, took his name from St. Maur-sur-Loire, in Touraine. Another place-name, with the addition of Seymour, may perhaps be conveniently considered. *Kingston Seymour* is so called in the T.E., that is in the 13th century. In 1197 this manor was granted by Richard I. to Milo de Sancto Mauro. This was, therefore, earlier than the former. It must not be forgotten that Semaer is a Saxon name.

Bratton in Minehead is in D.B. Bradeuda. Bratton has thus a twofold derivation. Whatever the explanation of this may be, if the identification is correct, Bradeuda means Broad-wood. There are several Brattons, but they are confined to Wilts, Devon, and Somerset. The one in Wilts is

famous as identified by some with the historic Eddington-down. Probably they are Broad-tons, but the history of the place-name spelling needs investigation before a conclusion worth so calling can be arrived at.

There is also a little-known local name in Somerset, *Bratton Lyndes.* Lyndes may be a personal name. In the *Pedes-Finium*, beginning of the 13th century, there occurs the name John de la Lynde and the name *Lynde-cumb.* Lin and Lind is a Saxon personal name. This explains Lyncombe. It is found in compounds as Lind-win and Lind-wulf. " La Lynde " becomes a local name, like some others with the article La. Bratton and Lynde were separate manors.[1]

Brympton D'Evercy.—No one would guess that what the Domesday spelling gives as Broc in Brock-ley and the like is by some supposed to denote a racial distinction. According to this the Brocmen were East Frisians. Nor would Brympton as it stands in its modern form suggest another real or supposed racial distinction. What is meant will be readily seen when we remark that the Domesday spelling of Brympton is Bruneton. This becomes Brempton in 1297. That is, Brune is Normanised into Bremp as a nasalised pronunciation. Brun is simply Brown, and Brun alone and in compounds as Brunhelm and Brunhild, Brun-man and Bruning (as a patronymic), Browning is prevalent from the seventh century onward. Racially, its members were of a brown tinge. There is a Brown in *Treborough* as a local place-name. *Broomfield* is in D.B. Brunefella. Besides, there is *King's Brompton*, and the old hundred of *Brompton Vicecomitis* are all spelt Brune-ton, and Brompton Ralph noted below. *Brom-ley* in Stanton Drew is Brun-lea. The name is Brampton in Henry the Third's reign. In this reign the manor of Brympton came to the family of D'Evercy. Peter D'Evercy was patron of the church in 1321. It is presumed that the family sprang from Evercy, a place situate a few miles from Caen. The family was found in England at an early date. There is a Robert Evercy who obtained

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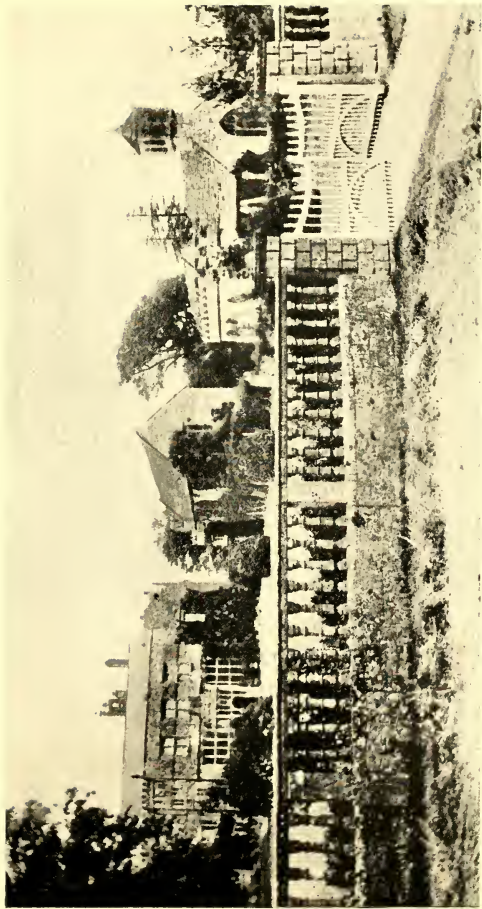
Brympton d'Evercy—West Front.

confirmation of grant of lands in Yate, and it is likely that in 1226 Thomas D'Evercy purchased Brympton. The Gloucestershire and the Somerset families were one. The previous possessor was Richard De Cilterne (Chilthorne). Sir Peter d'Evercy, Knight, sat for Somerset in Parliament summoned to meet at Carlisle in 1306 and also in the Parliament which met at Westminster in 1314, and was also returned for Southampton in the Parliament of Edward II. in 1318.

Brompton Ralph,[1] *alias* Fulford.—Ralph de Moione was a descendant of the great Domesday lord, William de Moione. At that date there existed a hundred of *Brunetona Vicecomitis*. This dignitary, the Domesday sheriff of Somerset, was William de Moione. In the *Taxatio Ecclesiastica* it is entered as Brompton Radi and Brompton Rauf, and valued at twelve marks. Radi is short for Radulphus. Therefore, from the thirteenth century onwards it has this name Rauf. Radi and Rauf are short forms of Radulphus. Another title is *Brompton Fulford*, a title which it derives from a family Fulford. Sir John Fulford, Kt., was in possession in the time of Elizabeth.

Brompton Regis (T.E., 1297), or King's Brompton, was a Royal demesne of William the Conqueror. " The King holds Brune-ton," displacing the Saxon owner, the Countess Gytha, widow of Earl Godwin. In the time of Henry III. Ralph Fitzurse held two parts of a knight's fee. In the reign of Edward III. there is a grant by, and to, John de Fitzurse, the parson. Curiously enough, it is called King's Brunton in a will of the days of Edward VI., and also King Brimton.

Buckland Denham.—Buckland is of frequent occurrence in local nomenclature. There are twenty fairly well known, besides many of not sufficient importance to find mention in name-lists. Of these twenty, all but four are in the West of England, and none are in the Northern counties. It is a name descriptive of a particular kind of tenure. Boc means

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[1]Gerard derives from the abundance of the " broom " plant. It was "encrew'd with broom." So are many other spots. " It's called Brompton Rafe because Rafe Fitzurse held it." (14th Edward 1st.) S.R.S., vol. xv.

a book or parchment. But copyhold has apparently reference to the manorial tenancy which arose subsequently, the "tenure of estate by copy of court roll." These rolls were of the nature of court memoranda. Buckland is spelt Bocheland in D.B. Charters were granted by Saxon kings to thanes free from all fief, fee, fines. Boc-land is said to be land taken from the folc-land and held in private tenure. Now in the time of Edward the Confessor a Saxon thane held this estate, whose name was Donna, Donno, Dun, or Dune, and continued tenant in chief under the Conqueror. It is, however, simply called Boc-land in A.D. 1297, and the name Denham is not traceable clearly to this Donno's-ham or home. This name occurs in the charter of King William (1068), restoring Banwell to the Church of St. Andrew of Wells, as *Dinni*. This Dun had IX. hides, and the local name may have continued side by side with that of Boc-land. In the time of Henry III., Geoffrey Dinant was Lord of the Manor, as we find from the grant of a market at Michaelmas. It looks as if the descendants of Donnus or Dun continued, and (of course) Normanised their name, and " came over with the Conqueror " from Dinant.[1]

Buckland Minchin, also called *Buckland Sororum*, " The Sisters' Buckland," owes its name to the existence of a nunnery. But it has another name, which arises from an earlier fact, *Buckland Prioris*, the Priors' Buckland. William de Erlegh founded here a priory and a convent of seven canons of the Order of St. Augustine. The canons killed the steward of their founder, and Henry II. (1182) placed in their room a prioress and eight sisters of the Order of St. John of Jerusalem. The *Notitia Monastica* mistakes it for Buckland St. Mary, whereas this place was in the parish of Ling, four miles from Bridgwater and two from Boroughbridge. The tything is in the hundred of N. Petherton, and called Buckland Fee. Its subsequent history has no influence on the origin of the interesting names, and we are therefore not concerned with it. It appears also to have been confused

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[1] " The noble family of Dyrham deducted their descent from Little Brittaine in France," says Gerard, p. 199.

with *Buckland Monachorum*, in the hundred of Rodborough, county of Devon.

Buckland St. Mary (Sainte Marie Bokelande) explains itself. It is St. Marie Bokeland in 1346 and earlier.

Butleigh Wootton.—This is sometimes found written the reverse way, Wootton Butleigh. If we trace the spellings we find that this is an abbreviation of a Saxon name, Bodeca. D. B. it is Boduceheleia. Boducche and Bodeca are alike forms of an old German name Baudo-char, in which the first component is bod or bud, an envoy, correspondent to the modern German bote, a messenger, and char or gar is a spear. The modern name Bodicker still occurs, though rare. In 1297 it is Bodeclegh. In a charter of Glastonbury it is Bodekeleia. There are " Market Pleas of Bodeclegh," 8th and 9th Edward II. Release of a wood in Buddecleye in Glastonbury Abbey, in British Museum charters, in 1355. Butleigh is, therefore, originally, Baudogar's Meadow, in which name the part Baudog preserved its identity for some centuries. This was one manor. There is some doubt existent among authorities as to the present counterpart of a Domesday manor, Bodeslega, of one hide only. Whale identifies it uncertainly with Butleigh Wootton. Collinson also says Bodeslega is Butleigh. The etymology plainly is not unfavourable to this view. It is only a little variety of the longer name. Wootton is another, and the two names are conjoined. Whether Wootton is in some cases a family name or not, here it probably took its rise in that " release of a wood " mentioned above. For Wootton is spelt Wodeton in one instance of its occurrence. " Grant of land in Wodestone, by King Edmund, to the thegn Athelnod in 946," in the *Cartularium Saxonicum;* the Domesday spelling in the case of North Wootton and Wootton Courtney is truly Somerset, *viz.*, Utona and Ottona, for now a wood is, to the peasant, only a " udd."[1] Utona is North Wootton, and the property of the abbot of Glastonbury, in the hundred of Whitstone. Athelnod

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[1] It is possible, as suggested earlier, that this is the personal name Uta, Uto, Utt, a known name.

is shortened to Alnod, the name of a tenant of the Abbot, just as Estan is short for Athelston and Eahlstan, the name of a Bishop of Sherborne in A.D. 871.

Wootton Courtney[1] may as well be disposed of here, to avoid repetition. Courtney is a family name going back to the Domesday record in Somerset. It is said that this second name is traceable to the William de Courtney who founded the Priory of Worspring, now Woodspring, who was descended from William de Tracy (one of the assassins of Thomas Becket), or, according to some, of Reginald Fitzurse, and his last descendant. In 1297 it is in the official list of T.E. only Wooton. The fact is these second names mostly originated when the feudal system in its original rigid military form had given way to the later mediæval manor, and the holder became an owner, and marked a stage in the development of the modern squire.

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[1] " It was first called Wooton Bassett until that Philip Bassett gave it to John de Courtney," Gerard, p. 13.

CHAPTER XXIII.

Doubled Names (continued).

Camel Abbots, also Queen Camel and East Camel. Besides this, there is West Camel. It is convenient also again to recall the name Camerton, which in full is Camelarton. These are situate in different hundreds, and it would, in spite of the prevalence of Camel as a river name, appear that they are derived from personal names. Camel is spelt Cantmael in an ancient charter of Muchelney,[1] and this must be Kentmael. In that case we must take it that the river names are taken from the personal name and are not Celtic. This is in a Confirmation of Royal Charter of Ethelread the Unready in A.D. 995. Cameleia is *Cameley* or Camley, and there is every probability that this is a relic, as to its first component, of the Celtic gam, cam, already mentioned under river names, and this is the name of a bending, tortuous stream like the " many winding Wye." Gamal is the present-day personal name Gamble, and has nothing to do with stakes, cards, and games of chance. The consonant is brought in to strengthen the word. Cameleia thus appears to mean the Cam Meadow. There is, however, a bishop of Llandaff name Camelġe-ġeaġ and Cameleac.

The designation, *Queen Camel* (East Camel) (Cantmael), also less known as *Cammel Rumara*. This name was derived from the family Rumara. Of this family was William de Rumara, the founder of Cleeve Abbey.[2] It is at the same date (1277) called Estcammel. It is entitled to this designation by a double right, for Queen Camel was, in the days of Edward the Confessor, the property of Gytha or Guitda, the widow of Godwin. However, it really derives

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its additional appellation of Queen from the fact that Edward the first granted to Queen Margaret the manor of Cammel, of which the "letters patent" are still found in the British Museum. This was in the 32nd year of the reign of that monarch. And in the Lay Subsidies the hundred of Somerton Forum is headed *Domina Margareta Regina*, and it is called there Cammel Regis, or King's Cammel. The doubled consonant is accounted for by the derivation from *Cantmael*, which becomes Cam-mel. Cant and mal or mael are names found, but I have found no instance of the compound form except this. The manor of Cammel subsequently came into the possession of Henry the Eighth, through the Countess of Richmond. In deeds of the 16th century it is often simply called East Cammel.

Camel Abbatis (or West Camel), also in old records called Cammell Downhead, because there the hill begins. *Downhead* is a hamlet on the western slope. The origin of the designation goes back to the time of King Ethelred, who confirmed an earlier gift of Abbot Leofric of certain lands at that place. Mr. Bates-Harbin regards the name Cantmael as a joke, "the point of which is not now apparent." Surely it is the Saxon name. The abbot was that of the famous Muchelney Abbey. It is entered as the manor of St. Petrus (Peter) de Mucelneia.

Chapel Allerton.—The full spelling of Allerton is (D.B.) Alwarditona, this is, Alward's town. But Alward is an abbreviation of the significant compound, Aelfweard, which is a name of frequent occurrence. In 990 one of this name was Abbot of Glastonbury. Allerton was therefore Aelfweard's town. A trace of this is found in the spelling Alwerton in charters of grants of land. In the reign of Edward the Fourth, Alwartone. The "Chapel" dates from an earlier time than the additions made in the 17th century to the church. There were then rectors or chaplains of the *libera capella*, who in the great number of instances were canons residentiary or priests' vicars, whose duties at Wells came first and at Allerton second. This was in the 15th century. The *libera capella* was in existence in the 13th century, and there was a chapel standing in 1247. It is not improbable that this free chapel existed in the days

of Aelfweard of Glastonbury, and possibly earlier. There are other " Chapels," as *Chapel Cleeve*, and *Chapple Hayes* in Claverham, which last was dedicated to St. Swithin. With Chapel Cleeve an interesting story is connected. An ancient chapel once stood on the cliff called St. Mary le Cliff. It was destroyed by a landslip in the reign of Edward IV. An image of the Virgin escaped destruction. In recognition of what was thought a miracle King Edward granted a charter for a market and a fair, the profits of which in tolls were to go to support the new chapel which the abbot of Old Cleeve (David Joyner) commenced to build further inland. This is *Chapel Cleeve*. It is now, however, merely a mansion. It was a rainy time like that of 1910 which swept away the Cliff Chapel.

Other chapels, or kappella, are mentioned in *Valor Ecclesiasticus* of Henry VIII., *Capella de Comage* or *Combwich*, *Capella de Blakedown*. In the Hundred of Taunton is Chapel-ligh or Chippel-ligh. In 2 King Henry IV. Gilbert Hareclive gave to Joan Panes, prioress of Barrow Gurney, and her successors for ever a meadow in an enclosure called *Chapel Mede*, in Barrow Gurney, of two acres in extent.

Cary Fitzpaine (in Charlton West, or Makrell, Castle Cary).—Both are in D.B., Cari. The spellings are Carith, Kari, Careis. The Carey river is a tributary of the Parret. It takes its rise at Castle Cary at the base of the hill where the castle stood, called *Lodgehill*, and runs through Cary Fitzpaine, West Carlton, Lytes Cary, Somerton, and Boroughbridge, through Sedgmoor, into the Parret. The river name may be derived from its place of origin, and Cary may be connected with that widely-spread root, meaning stone or rock, found in such widely-extended words as carrara, the famous marble, and the Celtic carag. The examples from various languages are too numerous to mention. From this it gets the meaning of stronghold or castle, and thus Castle Cary is in significance a doublet. Down to the time of Edward III. (*Kirby's Quest*) it is simply known as Kari, and in the Bath Chartularies. It is Castle Cary in Drockenford's Register. On 8th July, 1328, there was an institution of a vicar of Castra Cary by the prior of Bath.

In an institution in 1402 it is only Cary. There are, however, earlier instances in the 13th century : Castell Cairoc, and later "Richard Lovell, lord of Caricastel." Cairoc is suggestive, as this looks like a reminiscence of Careg, rock. The name Fitz-paine is interesting. Paine is an old name Paga (Baga), Pago, Pagan, in which the " g " is elided in pronunciation. Probably its root is bagan, to contend. Pagan becomes Paine or Pane, and Fitz-Norman-ises the Saxon name. In 1084-6 there is an Edmund Fitz-Paine, a "servant of the King." He was a king's thane, an officer of the Crown or royal sargeant, and in spite of his Saxon name he is put down as a Norman thane (Francus Thegnus). The name is thus ancient in the county, but it is later attached to this Cary, as also to *Cheddon Fitzpaine*, *Rodway Fitzpaine*, and *Staple Fitzpaine*, not earlier than late 14th century apparently.[1]   A useful example of an absolutely unintelligible abbreviation of this name is found in the days of Queen Elizabeth. It is called *Phippens Cary*, Phippens Cary Farm, and Cary Phippen.   The historical method shows this as an abbreviation of Fitz-paine. Much etymological ingenuity might otherwise be exercised in vain. *Cary Tuckares*, or Tucker's Cary, is another name, seemingly, of the same place.   Whatever Tucker may have been, his name is old Norman French Toquer, to beat, which became the name of the cloth-beater or fuller.   Hence the local name Tuckingmill, and perhaps, Tuckmarsh, in Frome.   *Bab-cary* is Babba's Cary, and Lyte is a personal name.   Lyte is probably the same as Lyde.   It is an old Frisian name, and may be ultimately Celtic.   In the Durham *Liber Vitæ* are Lioda and Ludde.

Cheddon Fitzpaine, or Over Cheddon.   The Exeter and Exchequer Domesday spellings show that some mistake has arisen difficult to account for.   Cheddon Fitzpaine is spelt in two ways, Ubcedina and Opecedra, that is Over Cheddon

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[1] In 1308 the hundred of Cannington, with the castle and manor of Stoke-curcy and the manor of Radwaye, were committed to the charge of Robert Fitzpayn (Close Rolls, Edward II.).   In 1322 the manors of Cary, Charleton, Radwaye, and Stokecurry were settled on the family of Robert Fitzpayn (*Pedes Finium*, 16 Edward II.).

and Over Cheddar, and Lower or Nether Cheddon is also Succedena and Cedra. This is a part of Cheddon Fitzpaine. In British Museum Charters we have "bond concerning the manor of Cedene," and also in the T.E., 1297, and this name has persisted. The spelling Cedra, *i.e.*, Cheddar, must be a lapse of a scribe. Cheddon is correct. Ceddan-leah is a local name, as also Ceddis field, old and new forms of genitive. The name Ceada, Ceadda, Cedda, and the better-known form Chad, is widely spread, both as a simple form and united with other names, as Ceadwalla, Ceadman, and the like. In place-names there are such forms as Chadmede, Cedda's mede, and Cedda's marsh. It is found in Chedzoy, Chad's marsh. In 1328 Richard de Fitzpayne, Kt., is the patron of the living of Cheddon.[1] In 1310 Robert Fitzpayne is the patron of Staple. The names are frequent as patrons and witnesses. As owners of property they appear in the preceding century The additions are therefore 13th or 14th century.

Fitzpaine is also attached to the name Staple, in *Staple Fitzpaine*. Staple means a prop, support, to begin with, but in the middle ages it was applied mostly to places, buildings, towns in which commodities were stored. The old French estaple, low German staple, a heap, then a store or emporium. How far this is borne out by historic facts in regard to the Somerset names Stapleton, Staplegrove, and Staple Fitzpaine may be difficult to say. We may note that staple is spelt steeple, that Stapleton is perched on the high shoulder of a hill from which the view is very fine, that Staple Fitzpaine is on the steep, and the derivation is from the A.S. steap, high, and that a stepel is a lofty height, and hence the specialised sense of steeple for a church tower. The low German is stipel. Stipleton is the spelling in 1355. These Fitzpaines were all added permanently in the 14th and 15th centuries. In the *Somerset Writs* we find one issued to Johannis Fitzpaine in 1315.

Queen Charlton, Charlton Adam, Charlton Makrell, Charlton Musgrove, Charlton Horethorne. There is a Charl-

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[1] *Drockenford's Register*, p. 291, S.R.S., vol. i.

ton also in Wraxall, and one in Creech St. Michael and one in Doulting.

Queen Charlton.—Queens have certainly been connected with this small village near Keynsham. It was an appanage of the Saxon Queen Edith, *Eaditha Regina,* the lady of Bath. In 1179 there is evidence given in the Archæologia of land belonging to Bath. But the epithet " Queens " does not date so far back. It was Crown property (*Rex in dominio* at the Conquest), and in the time of Henry VIII., who granted it to Catherine Parr. In 1573 Queen Elizabeth made a royal progress through the village, and granted it the privilege of a fair. A culprit in the days of Queen Elizabeth confessed to having appropriated a quarter of an acre of " Queen's lands."

Charlton Adam, or East Charlton.—Adam is a personal name. This village is near Somerton. In the 8th year of King John, William Fitz-Adam, gent, claimed all his right in the advowson to the prior of Bruton. It is called Cherleton Adam at this date in a grant of an acre of land to Bruton.[1] With regard to the name Adam, it is too easily supposed that this was derived from the Hebrew name of the first man. It is found in runic characters on a coffin lid in the tenth century. Scripture names were not common even among monks. It is, in some cases, at any rate, an abbreviation of Aldhelm and Adhelm, which uttered rapidly easily becomes Adam. This ancient name has very likely in some cases also dropped to its final syllable Elm in place-names. Adam, too, arises from Atte-Ham, that is, probably, " at the Ham."

Charlton Mackrell.—D.B., Cerleton, or Churl's town. This is the spelling in all the cases of its occurrence. Charltons are numerous. This Ceorl is one of the numerous references to gradations of personal rank in Saxon civilisation. Above the servile class or the thralls, the nation was broadly divided into eorl and cheorl, all of whom were freemen, the former gentle-born and possessing privileges of precedence which gather round certain families. Charlton Makrell bears this name in the *Taxatio,* which shows that in 1297 it was of some ecclesiastical value. The name is found in a deed of

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[1] *Bruton Chartulary*, S.R.S., vol. viii.

the 12th century. The last of the family, Herbert Makarel, died without heirs shortly before the assize of 1242-3.[1] Maquerelle is a word of unpleasant meaning, but when we remember how prone the Normans were to all kinds of nicknames, applied even to Norman kings, and sometimes disagreeably suggestive of some personal defect, or patent lack, this is no stumbling block. In 1483, in *Caxton's Cato Magnus,* we read : " Nyght his hows dwellyd a maquerel or bawd." It would be pleasanter to think of a saint rather than a sinner. In Cornwall there is a parish with the name of the church dedicated to St. Macra. Macra would soon become Macral to get a firm grip of the final syllable.[2]

Charlton Musgrove.—Musgrove is a changed form of a Norman name Mucegros. There is a place-name Mucegros near Ecouen in Normandy. A Robert de Mucelgros is mentioned about 1080, who was a tenant-in-chief in Herefordshire, where he has left his name in Lude Muchgros. Charlton Musgrove in Somerset was held by Richard de Mucegros in the time of King John. In 1231 in the Close Rolls is the name Richard de Mucegros in *Thrippe.* This is perhaps *Thrupe* (Thorpe) in Croscombe. He was also "farmer of taxes of Gloucester " in the time of that king. Robert de Mucegros married Heloise, one of the co-heirs of the barony of Malet. The name is found in other counties. There was a branch of the family in Westmoreland. The name is traceable through the reigns of Henry III., Edward III., when the manor passed into the hands of Hawisia, wife of John de Ferrers. It is a name possessed of some local vitality, and a striking instance of the length of time, in centuries, that a name may be associated with a parish, since Dr. William Musgrave, a distinguished physician and antiquary, was here born in 1657, and died in 1721. It is this Dr. Musgrave, writing in 1718, who supposed that the stones of Stanton Drew number thirty-two. The derivation of Mus-grave from Mews-graf, the keeper of the hawks, is thus absurd. It is more likely that

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[1] S.R.S., vol. xi., p. 904.   [2] " Why soe or called (Mackrell) I assure you I cannot tell, yet it hath continued that name ever since Edward the first's time."   Gerard : *Particular Description of Somerset,* p. 228.

Mucelgros should remind us of Mucel-ney and Muchelney.
Shalford, a hamlet name in Charlton, is earlier spelt Shalde-
ford.[1] This is probably the name Scyld (as Schyld-)frith, and
not Shallow-ford.

Charlton Horethorn is also called earlier Charlton Canvil.
This ceorl-tuna derives its name of Horethorne from the
ancient hundred name. In documents older than the Domes-
day *Inquest* it is Haretuna. In 1086, however, this Hundred
was called Meleburn, and Horethorne is a revival of the
ancient name, and appears as the name of a Hundred in
Nomina Villarum, Edward III. The origin of the word is
traceable to the idea of a boundary tree, like the Haranstanes
or boundary stones. Trees of peculiar sizes and beauty, often
carved with the figures of birds and beasts, for some special
reason served the purposes of delimination in the days before
ordnance surveys. A hore-thorne was a boundary thorn.

[1] Archæological and Natural History Society Proceedings, vol. l., p. 94.
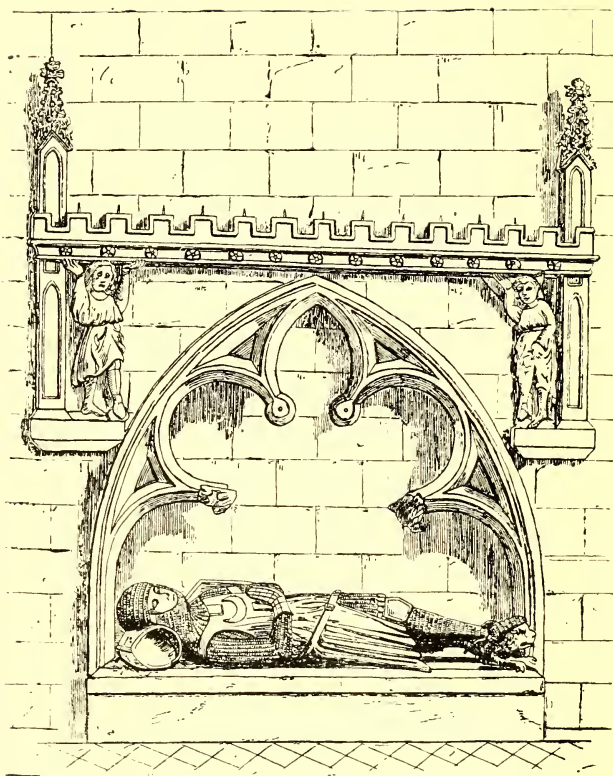
Monument to Sir John de Dummer in Penhomer Church.   circa.

CHAPTER XXIV.

Doubled Names (continued).

Cherlton Kanvil.—In *Kirby's Quest, Nomina Villarum,*
time of Edward III., this is spelt Cheltone Kaunvil, while
earlier, in 1297, it is Cherleton Camoyle. These changes from
Ceorl-tun to Charlton and the omission of the consonant in
a softer Norman pronunciation in Chel-ton give rise to the
suggestion that some of these mysterious syllables, chel and
chil, which trouble the etymologist so much that a consider-
able authority says that they are uninterpretable, probably
have arisen in the same or a similar way. Chel, that is, is
sometimes ceorl. Camvil, Cauntvil, is said by the author
of *The Battle Abbey Roll* to be derived from Campville,
near Coutance. The advent of the family to Cherlton dates
back to the reign of King Stephen. But now let us note that
in the Milbourn Hundred, at the date of the great land in-
quest, Ralph de Contivil is named as Walcheline de Douai's
tenant at Ateberia, now Adber, in Trent parish. In the
Pedes Finium in the thirteenth century the place-name was
Cantivile. No doubt this is the same name. Whether the
family came from Normandy or not the name is Conti, which
is, after all, probably the name Kenta, Kennta, found in the
Liber Vitæ and in lists of Saxon names. There is a John
Canvill, Canon of Wells, in 1401.

Chilthorne Domer and *Chilthorne Fage.*—The prefix chil
above all needs careful attention to the earlier spellings as
well as the later. These are in D.B. Cildetona for Chilton
Trinity, Cilela for part of Chew Stoke, Cilletona for Chilton
Trepit, in Cannington, Ciltorna for Chilthorne in Chilthorne
Domer and Chilthorne Vagg, Citerna for Chilton Cantelo.
It is easy to say, especially where the local circumstances, as
in Chilton Polden, are favourable, that the derivation is from
chill, cold, the cold spot or town.

Chilthorne Domer and *Chilton Trinity* both carry the clear
marks in D.B. of the prefix child. The latter is cilde-tona,

and the former cilde-terna, "chilterna." Chiltona Domer is Chiltene in 1297, and Charlton, in Shepton Mallet, is Cerlatona (D.B.), and Chilton in 1297, T.E., also called *Charlton Dolting*, a member of the same manor. Chilcompton is Conttuna in D.B., and in T.E. Childercompton and Childecompton. In *Kirby's Quest* in two words, Child Cumtone. It is Childecompton in 1384 and 1419, and Chyldecompton in 1397. In the *Nomina Vilarum* (*Kirby's Quest*) we have Chilterne Dunmere, Chilton Trinity (in which the consonant is already dropped). In the list of villas we have Chilton Cauntelow, Chilterne Dommere, and Chilthorne Vage. It seems clear that in some cases, as mentioned, chil and chel are softened abbreviations of ceorl, and in others of the significant prefix child. Child is the Anglo-Saxon cild, meaning an infant. Child is again a Frankish form of hild, war. The aspirate of the Saxon was frequently changed to the Norman soft " ch." This was one of the peculiarities of the Frankish dialect, and especially, it is said, during the Merovingian period. Thus the Cedric and Cedre of D.B. and Ceadd become Chard, Chad, and the like, as when Hilderic changes to Childeric, Hildebert to Childebert, and perhaps in the place-name Cheddar from Ceodre Cedric rather than direct from Chad, Cead. Child thus became a title, as in Farmborough and Compton Dando, the owners under Edward the Confessor, Edric and Aluric, are respectively designated cild, not infant, but knight.

Cild is translated into the Latin puer, in the sense of youthful knight. It then passed into a personal name. The surnames Domer and Fage are both personal or family names. "The village of Dummer, anciently called Dumere, Dunmere, and Domer, near Basingstoke, was the berceau from which the Somersetshire Dummers originally sprang."[1] And this latter village derives, it may be added, its name Dummer from a Saxon name, Domhere. Dom is the Anglo-Saxon dom; Old High German, tuom, corresponding to our doom. Domhere is the Doom Herr, or doom-lord—judge. Herr in Old High German is Here and Hêro. *Fage* is also a personal name, as our present names Fagg and Fagge show. In his

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Alt-deutsches Namenbuch, the great authority, Foerstemann, derives it from a Gothic root—faheds, joyfulness; Anglo-Saxon, faegen, joyful, with a correspondent Celtic stem, as in the Irish name, Fagan. In a Montacute charter of reign of Henry I. it is found as *Cilterne* Fageth and Faget.[1] Early in the 14th century is the name Robert Faget. The double name is very early. Fage becomes Vagge in pure Somerset, as fire is pronounced vier. Hence the name Chilthorne Vage in *Nomina Villarum*. Then the name occurs of Johannes Vage. There is a place-name *Vagge* in Yeovil, "John Clarke, of Vagge, in Yeovil."

Skeat explains Chilton in Berks, found spelt Cilda-ton in 1015, as children's town or farm, and says the allusion may be to a farm carried on by young men whose parents had died. He explains Childerley (in Cambridgeshire) spelt Cilderlai (D.B.) as meaning children's lea. Cild has a double genitive, cilda and cildra. Childern is the true plural of it, of which our "children" is a corrupt form. Hence Chiltern Domer would be Children (there is no tun added here) whatever the explanation of children may be. Also Chilford (1168 Pipe Roll) and Cildeford (in D.B.) is explained as the children's ford, because of its shallowness,[2] and is analogous to Ox-ford and Swinford. We confess to a preference for the explanation as to the Somerset names that Childthorne is a true form of Chiltern, and that the place-name Thorne elsewhere found has the prefix "Child" as a form of Hild, as in *Childhey*, near Crewkerne.

Chilton Cantelo.—Collinson derives from Ceald, meaning cold, but it will already have been seen from what has been said that this is Child, too, as a personal designation, as in Chil-compton, and Childcombe in the Montacute Cartulary. The word is repeatedly found for Knight in Chaucer's *Canterbury Tales*. Cantelo is interesting. At the beginning of the reign of King John, Walter de Cantilupe granted the whole ville of *Childeton* to Robert de Cantelupe subject to the usual feudal service. In the time of Edward I., Richard de Cante-

[1]S.R.S., vol. viii., pp. 122, 135. [2]Skeat: *Cambridge Antiquarian Society*, No. xxxvi.

lupe held the fief. In the days of Edward IV. it passed to the Wadhams. Cantelo is thus a shortened form of Cantilupe. The first baron was William de Cantilupe in 1239. It is Cild-tona only in D.B. It is Cannteloos 2 Richard III., and varies between Cantloos and Cantloye in the 16th century. In the *Pedes Finium*, 1201, we read of " Walter de Cantilupe for all the ville of Childeton."

Chilton in Moorlinch, or *Chilton-Polden*. Polden is the name of a range of hills dealt with in the names of Mount and Marsh in the county. This Chilton is identified with D.B. Ceptona by Eyton. In Whale's Somerset Domesday the name is given with an index number which fails to be found in his list. Certainly etymologically there is no connection. Later it is spelt Chitton. Assuming that Chilton is right, this, too, is probably, Child-ton.

Cilela, in Chew Stoke, is now called Chilly Hill. The spelling is by a saxon clerk, distinguished by a particular style of writing " et," according to Sir Wm. Ellis.[1] The hill may be chilly, but a Saxon scribe would scarcely have so spelt it. It is the name of the owner, Ceola, which was a known name. A messenger of St. Boniface (Wynfrid) was so called. The lea is added—Ceola-lea, and this becomes Chilly Hill, when Ceola was softened to Cheol, and when the name was utterly forgotten. This is no doubt the explanation of *Chelshill,* near Chard (Ceols), and *Chelecote*, in Bultecote—Chelecote in the *Lay Subsidies*, 20th Edward III.

Chilton West, in Cannington, is Cilletona in D.B., and Chilton in 1315, N.V., and is called Chilton Trepit; also spelt Trevet. These spellings and Chillington, Cheleton, yield no trace of the prefix Child, and the origin is thus diverse. It may be Ceol. This diverse spelling may point to the personal name, Cilli, found in the list of names. The name Trepit, Trefit, Trivet, Cilli, and Cill occur in the *Cartularium Saxonicum*. Trivet is probably a form of the name Truefit, and this of Treufot, *i.e.*, a trusty runner.

Combe Florey.—This is a Combe that has added on a dis-tinguished name. Of names with the addition Florey there

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are also *Nynehead Florey* and *Withiel Flori*, all of which are included as members of Taunton in D.B., and are all within a few miles of it. The name de Flory is found in 1212 as possessor of "four hides of land in Ubbele," and, 1215, the name of Simon Fluri, fee of one knight, in Leigh. In 1268 (Henry III.) a carucate of land in Hamme, belonging to Philip de Flori and William de Hamme, John and Giles de Flory, carucates of land in Clafford, 1271, and two carucates of land in Midsomer Northton of Wm. Gowiz in 1271-2. It is certainly Combe Flori in the writs of 1315. The name might originate from the place-name Fleury, on the Loire. But then in what did this place-name originate? In the *Montacute Cartulary* are two signatories that give the clue-name Robert Flore (13th century), and another the longer name R. *Floghere*. This is A. S. Flohere, and gives origin to the extant names Floyer, Flower, and Flowry. Floghere has perhaps more to do with flying (fliegen, to fly) than buttercups and daisies. Then it takes on the Norman shape in Fleury. It is not in D.B. Corneflowry, Comflory, in the time of Elizabeth, and the like, are amusing spellings. Collinson's account is that the name Combe is derived from the situation in a rich vale, well wooded. A family de Combe, anciently possessed it, and an owner, Hugh de Fluri. After him came Ranulf de Fluri, from whom it received its additional appellation. This appellation is, like Combe in "De Coomb," itself significant.

The other Florys, Nynehead and Withiel, are of diverse origin. Nynehead is near Wellington, and Withiel near Dulverton. Unfortunately for the easy interpretation that this means a ville of nine hides, the strange spelling in the Exon Domesday is distinctly discouraging. It is Donichehede, and in the Exchequer, Nichehede. In Montacute Cartulary (No. 1) it is Nigenid (1100 cir.) and (No. 2) Nigheyd. The former might be, perhaps, accounted for by the prefix "de," which has got incorporated, and the "b," a mis-spelling or a mistake in transcription, and should be Niche-hede, whatever this may mean. From Bradford it is approached by a deep artificial cutting, and this would suggest a niche. But in T.E. (1297) the spellings are Nienhid and Nithenhide, while in the *Nomina Villarum* (1315) they are Negenhude Flory and

Nygenhude Monachorum. Now, Nithenhide may be read Nidenhide, and the " g " in the other two is the soft and not the hard consonantal sound; that is, Nedgenhide, as is suggested by Nidenhide. In 1519 it is Nihed Florye in a suit, and in the preceding century, in a petition by Richard Percival for the manor, it is Nienhides Flori. It is Nynhide Flori in the reign of Henry VI. These are shortenings of niden, and nithen, and it is far more probable that they underwent this process of abbreviation than the contrary unpopular usage of lengthening a name. We think, then, that Niden, or Nithen as a genitive, is the original form. Even in Nichehead the ch was hard, according to the prevailing analogy of the word. Niched is a still further abbreviation. Nithe and nied and nieden are middle high German words for below, beneath, allied to our nether, and hide is the Saxon, and German Heide, a heath, *i.e.*, low-lying meadow land; or it may be the measure of land estimated at from 120 to 100 acres, but in the absence of the measure this is not, it must be confessed, quite so likely. Neghenhude and Nygenhyde do favour the interpretation nine hides, as neghen meant ninth, as a dialectical form from the old Saxon nigun, nine; but, if we take the earliest spellings, the interpretation must be otherwise. Rev. L. Wilkinson[1] points out that the Exon Domesday spelling probably affords the true solution. Denichehede is really Denithehede (the c should be read a t as often); and then following the spellings I have given. This name is shortened successively to Denyth, Nith, and Nithen (a genative), and so to Nien. I believe this is right. Denegyth is a name, and hede is head, that is the chief-place, or if hide is correct, Denegyth's hide. If there is a full name Denegythed (which we have not found) this gives the origin of the name, and the various forms afford a brilliant illustration of the way in which names can undergo metamorphosis. Nothing is easier than the explanation " Flori had nine hides." If it had this would merely be a coincidence and show how the " Nien hide " was evolved. *Withiel Flory* reminds us of the Cornish place-name Lostwithiel. Withiel is clearly Celtic,

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[1] A kind and helpful correspondent.

however it became applied to the Somerset location. Gwyddel is, in modern Welsh, an Irishman. Irish Celtic missionaries were found travelling in districts wide apart. It is, perhaps, Gwyddeli—the double consonant is, of course, "th," and the "g" is the same as the Welsh Gwyllym for William. Withiel means bushes or brakes. It is descriptive of the locality.

Combe Hay.—Hay, we have seen earlier, is short for haga, a hedge or enclosure. But this will by no means hold as an interpretation when confronted with the earlier spellings. In a charter in Wardour Castle it appears as Combehaweye. In *Kirby's Quest*, Comberhaweye. This might be confounding did we not find that this was the preliminary shortening from the form in T.E. (1297), Combe-hatheway. It gets to Combe-Haweye in the time of Edward II. There is also a Haweye in Wilton Hundred in the *Nomina Villarum*—Hathaway. It is in Stogumber or Crowcombe, and Halsway or Halfway are apparently mis-spellings. Hathaway is a personal name found in Saxon lists, Heathuwig and Hadwig, and Old German Hathuwi, a warrior. Both "had" and "wig" are words importing war. No Hathaway was a Domesday tenant. So far as we know this "war-man" left no memorial, and was probably a peaceful denizen of Saxon race under Norman kings. A similar shortening is that of Combebrey for Congresbury, which is far away from the original word.

Compton Dando.—Compton Dando is called Compton Godfrey in the Amercement Roll.[1] No doubt the full name of Godfrey was Geoffrey de Anno. This veritable Combe was, in D.B., simply called Comtuna. There is a dispute, or a series of speculations, among the investigators of the Domesday location of manors and the hidage of the county whether this is, as Collinson affirms, the mysterious lost manor of Contetona. Apparently this is a wrong identification. Count Eustace held this latter manor, wherever it was, and he did not hold Compton Dando. Consequently we may neglect this spelling. It clearly means Combe town. In T.E. (1297) Dando is now added; and at the time of

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[1]*Somerset Pleas*, S.R.S., p. 49.

Edward I.—that is, in the same period when this ecclesiastical valuation was made—we read of *Alex. Danno Dominus de Compton Danno*, in Harlean MSS., in the British Museum Charters; and also there is a lawsuit in Compton Danno, time of Richard II., a century later. In Lincolns Inn and other MSS. this Alexander Danno is cited as a witness. A Walter de Anno was Prior of Bath. Two curious names occurring in the 15th century, Severeswyke and Grobbyswyk, as names of manors, may hereafter receive attention. In a map of a two-volume edition of Camden it is curious that Compton Dando is spelt Compton David. If left alone with this phenomenon we might associate Compton with the Welsh Saint, as doubtful as St. David in Barton St. David. Danno is an ancient personal name. It is old German, of which Dando is the original form. In "Blind Old Dandalo" this latter is a diminutive. It was the fashion to Latinise names according to the real or supposed meaning, and so Danno spelt Daunay became D'Aune, and this was translated into De Alno, D'Alno. In 1217, in the *Pedes Finium*, we read: "Between Geoffrey de Anno and the Prior of Bath all the land between Wodens dich." There is also a Father Fulco de Anno. A Hugh de Alneto or D'Auynay, was prior of the Hospital of St. John of Jerusalem in 1227. *Ashton Dando* received its name from this source. Adam de Herun, in the time of Henry I., had a daughter, who married a De Alno, and thus the name came into Long Ashton.

Compton Dundon.—Dundon Beacon is a striking-looking hill, with a camp at the top. In D.B. it is Contona as part and Dondena or Dondene as another part of the locality, that is two manors. In 1397 it is Compton Dondene. These are clearly an agglomerate of two names of manorial properties. The Comb-town part and the higher part the down, with the fortress on it, may be Donna's dene, as Doneham, in North Petherton, is Dunn-ham. Donehetva and Dunehefde is *Down-head*, in the Whitstone Hundred, as the "head of the down, *Donyatt* (Donieht and Doniet in D.B.). Compton (not Dunden) was held by the family of Malet until 1216, when William Malet (son of Gilbert), who gave eight acres of land in Compton and half an acre of the meadow of Raddeker (Red

acre) to God, St. Mary, and St. Athelwin, that is unto the Abbey of Athelingey, was found in arms against the king, and all his lands were seized and given to Hugh de Vivonne.[1] Hence the later name *Compton Vivonia*. There are other cases where two manorial names have been amalgamated, as *e.g.*, *Charlton Makrell*. The historical changes of baronial ownership are here illustrated. At an inquisition made at Charlton Mucegros (1329, Edw. III.) affirmation was made that "Alexander de Cantelupe came into England with William le Bastard, and he then had *en conquestu* the hundred of Bruton." The heirs were exiled, and so Bruton Priory came to hold of the king in chief. Eyton regards this as a "monkish fable."[2] It is still true that the baronial struggles in the times of the Henry's caused changes of ownership, and the names of the places bear interesting witness thereto.

Compton Durville is now a small tything in the parish of South Petherton. D.B., Comtuna. It is Compton Dureville in the time of Edward I. in the late thirteenth century; Dorevyle in 1298, and Durvill in the writs of 1349. The family goes back to the Conquest, for there is a William de Durvill in the *Inquisitio Gheldi* of 1084, a tenant in the Bruton Hundred. Eustace de Durvill in the beginning of Henry III. time forfeited the manor, being convicted of felony and hanged, but the name was fixed and continued. In the story of St. Wulfric, born in Compton Dando, it is said he exercised his office in Compton "Direville." Durville is shortened from D'Everille. In a charter of Glastonbury Abbey among the possessions said to have been bestowed on it by King Arthur there occur, as place-names, Deveril and Over Deveril.

Compton Martin.—Martin is a family name. It is Comtona only in D.B., when it was the appanage of Serlo de Burci. His descendants were the Barons Fitz-Martin. Blagdon was the caput of the manor, and his greatest manor (ten hides, or upwards of a thousand acres) was usually known as the Barony of Blagdon in later times. It was so as early as the time of Henry I. (1100-1135) that Robert Fitz-Martin,

[1]Collinson: *History of Somerset*, iii., 447. [2]See Eyton, *Domesday Studies*, vol. i., p. 113, *Bruton Chartulary*, p. 102, S.R.S., and compare Collinson.

who, according to Collinson, was "son of the famous Martin de Tours, the conqueror of Kemeys-Land and founder of St. Dogmaels," succeeded to his barony. In the *Lay Subsidies*, Edward III., we find Compton Martin-cum-Hamel (hamlet). Morton, and Comton Martin in *Kirby's Quest*. In the reign of Edward II. it went to co-heiresses married to Columbiers and to Audley. The name lasts. In the parish is *Moreton*, low-lying moorland, answering to its name. It is Morthona in D.B., and part of Serlo de Burci's estate.

Compton Pauncefort.—D.B., Comtona. As early as T.E., 1297, it is Compton Pauncevot. There was a considerable Domesday owner, Turstin FitzRolf, who had a tenant of Dunkerton, Bernard Pancevoldus, whose descendants inherited or obtained most of Turstin's manors. Turstin held Contuna, and this was one of them. Pauncefot, therefore, dates from about the middle of the thirteenth century, in the time of Henry II. The Latinised form, Pancevoldus, appears in the *Inquisitio Gheldi* (1084) as a tenant in the Frome Hundred. In the reign of Henry II. Walter de Pauncefoot held lands in Maperton of Alexander de Alno. In 1316 John de Pauncefoot, lord of Compton Pauncefoot, bestowed the living of Compton P. on Walter de Pauncevot, who held one knight's fee in Compton Pauncefoot. How many centuries this name lasted is interestingly illustrated by finding that Sir Walter Pauncefort held the manor in the time of Henry VIII. Who will deny its right to the surname? In 1672 this is spelt Panisford in a record of John Caine or Caines, of Compton Painsford, a Jesuit, buried at Somerset House, if this identification is correct. The names Caines and Keynes occur in this parish as Jesuits and Recusants. We find no trace of *Pensford* having been called Compton, though it is a veritable combe ending here. The spellings Pauncevolt and Pauncevoldus are, in the light of those which persist in Pauncefort and Pauncefort (in a Whitworth pedigree), specimens of the confusion of the consonants. The persistence of the Paunce is evidence of the Celtic origin of the name, Pantes-ford, or the "valley way," which is possibly found in *Pens-ford*, on the Chew. In Banwell is *Panteshed*, and in Milverton *Pantisheye* (Polehill), with the same Celtic root.

Compton Bishop, or Episcopi, was part of the estate of Giso, Bishop of Wells, according to prevailing authorities. But this Compton Bishop may have been part of Walter de Douai's manor, subsequently given by him to the see of Wells. In writs of 1315-1316 it is Combe Episcopi.

Compton, East and West, in the parish of Pilton, explain themselves, as also *Compton Magna*, "surveys of the manors of Compton Magna and Axbridge." Did Compton Episcopi become Compton Magna in the 37th year of the reign of Elizabeth? There are other Comptons where this is the second name.

Combe Sydenham is in the parish of Stogumber. This is the first, after leaving Elworthy, of the most delightful of Somerset Combes. Combe Sydenham is "a very deep and narrow vale, luxuriously clothed with fine trees" and "watered by a bright trout stream." The name as an affix appears to have originated after the day of Richard II., as previously it was called Combe Allein (Alwin), thus bearing a Saxon name. One of these Alleins sold the property to Richard de Sydenham, a judge in that reign. Yet the Sydenhams possessed it in the reign of King John and earlier. A Richard Sydenham held a messuage and one carucate of land at Combe Sydenham. *Apud Combe juxta Monkynseluyr* in 1370, *i.e.*, Monksilver. In 1468 John Sydenham was "seized" of several manors. Combe Sydenham is haunted by Sir George Sydenham, a Royalist officer who died in 1596; it is a pity he has not been seen of late years. The parent stem of this Sydenham family originated near Bridgwater, a family that "flourished exceedingly in the county, and overflowed into Devon and Gloucester." They owned Brympton, Bossington, and Combe Sydenham. They continued until the 18th century, and the family still has its representatives. Of course, Sydenham may originally be a place-name, but more probably a form of Sidemund, an ancient Saxon name. There is also *Sydenham Kittisford.* This is in Domesday Chedesford, owned by Roger Arundel. " In old evidences it is called Kedeford." Sidenham is not in this parish. Chedes (Cedda) ford is over the Tone.

Corton Denham.—D.B. reveals to us the fact that this is spelt Corfe-ton, and that Corton is, therefore, an abbreviation. It is near to Marston Magna, while there is a parish Corfe a few miles from Taunton. Whether the Cortons of different counties have a like origin is a matter of separate investigation in each case. The historic Corfe Castle, in the county of Dorset, is the best known from its weird, tragic interest. There is a personal name Corff, of which evidence exists in the days of the Danish kings. Corfe may be a name of Celtic origin from Corfryn, a hillock. Corfe Castle stands on an eminence, as does also the Somerset Corfe. On the whole, it is in the place-name Corfeton probably the personal name, Corff. Denham has already been alluded to in connection with Buckland Denham. There is a place-name Denham in Buckinghamshire, and one in Suffolk and elsewhere. Den is Degn, *i.e.*, thegn—ham, the Saxon thane—and ham, the " home " or the low-lying " ham " of meadow land, according to the original vowel length. An *Inquisitio* of King John shows that the family of Dynham possessed the manor and that it was earlier Corfeton Dynham. It is Corton Dynham in 1309 in a clerical subsidy to the King, found in *Drokenford's Register.* The name is sometimes spelt Dinham and identified with the French place-name Dinant.

Cricket Malherbie and Cricket St. Thomas.—These two like names are differently spelt in D.B. (1086). The former is Cricket and the latter Cruca. They are in different hundreds, the first in Abdich and the second in South Petherton. Beside these there are *Cruca* or Cruce in North Petherton, now quite obsolete; Creech St. Michael, in the hundred of Andersfield, is Crice. Crewkerne, too, is Chruca in D.B. Obviously, these names are all connected. In the *Taxatio Ecclesiastica* (1291) we have the Cruk Deanery, and in it Cruk (Cricket Malherbie) and Cruk Thomas and Crick, representing Crick of D.B. in North Petherton. In the *Nomina Villarum* (1343) Cricket Thomas is Suth Croket (South Croket). It is S.E. of Cricket Malherbie. It is clear that Croket is the original place-name, and Crok, Cruca and Cruk are Saxon personal names. We can scarcely resort to the Latin *Crux*, a cross, for the Saxon name for this was rood, as in rood-

loft. Cricket might easily be Celtic. In Glamorganshire there is the place named Criccaeth, which was anciently Crug-caeth, or the narrow hill. Crug is pronounced creeg, with the " g " soft, by the Saxon. Cerig means abounding in stones. The Irish is cruach. A Saxon charter of 682 of a grant to Glastonbury gives the twofold name of Cructon (said to be British) and the English form, Cryc-beorh, for Creech Michael. The *ton* is here said to be the river name the Tone, and originally Creech was on a creek flowing into the Tone. Hence the British and the Saxon name. Cructan would thus account for the form Cricket. *Creech St. Michael* is D.B. Crice, 1086; *Taxatio Ecclesiastica* (1297), Cryz only.

Christon is under Crook's Peak. Christon is Crichiston in 1299, and later. Christon is an abbreviation, *i.e.*, Crugas-ton, and the peak derives its name from the same ownership. Crucgan is, whatever it means, an ancient Saxon personal name. Crick, in *Crick-lade*, the final element means a running stream through a bog, spelt Crekke-lade in the 13th century. Wedmore has Crick-ham.

Curry Malet is in all cases in the Domesday Survey spelt Curi, and Chori, and Churri. Curry occurs in North Curry (D.B. Nort Chori) as the ancient name of a hundred; Curry Manor; Curry Pool (D.B.) Curiepool, Coripel in Kirby's Quest, 1343, in Charlinch; Cur-land is part of Staple Fitzpaine. The explanation of Curry[1] is suggested that it is from celtic cwr, meaning border, edge, limit, corner. There are the names Kyrewood in Tenbury, on the border of the county of Wor-cestershire; Curry is on the sea, as a sort of land's end in Corn-wall. There is a Cuer on the boundary of Herefordshire. The early spelling Curig is not in favour of this suggestion, and each requires separate examination. Curry Malet is Curre-malet and Cory Malet in 16th century documents. East Curry is Est Cory in the time of Henry V. in *Reeve's Accounts*, pre-served in Lambeth Palace Library. *Currypool*, in the parish of Charlinch, is Coripole at the same period, and in the 16th and 17th centuries Curry Revell is Cory Ryvel, Curririvell, Curryvel, and it is Curry Revell in the time of Elizabeth. The

[1]Rev. Leonard Wilkinson.

origin of the name Malet is known. William Malet, or Mallett, flourished as a great landowner or feudal lord in the period from 1166—1215. He was Baron of Curry Mallet and Shepton Mallet, and Sheriff of Dorset in 1211. Mallet may be the name of a doughty knight, who struck hammer-like blows as with a "maillet," and was rewarded with a propertied estate in the disturbed time when the Norman kings had more than enough to do with powerful barons, who knew no master but themselves. The estates which fell to Robert Malet in the time of King Henry I. co-ordinated with those vast landed possessions previously held in 1086, the date of Domesday, by De Courcell. The caput, or chief centre, was, it is said, Shepton Malet. The previous reign had been one of revolt, and the immense areas of land which had fallen to the Crown through forfeiture were given to new men, dependent on Royal favour. The anglicisation of a Norman word and Norman name is a picture of the fact that, in the days of this great king, Norman was giving way to Englishman. Maillet becomes Mallet.

More must be read in the proper authorities, as we are solely concerned to show that a personal designation affixed to a town's name is connected with a definite period of English history, and occasionally marks great changes in social life. If Curri, or Curry, is, indeed, S. Curig,[1] and the name enshrines the influence of a celtic saint, Mallet brings before the student the country's life after several centuries have lapsed; when the Teutonic conquerors have displaced the Celtic and Roman inhabitants; and the Teuton and Norman are becoming merged into one English people. In his *Western Europe in the Fifth Century*, Freeman says : "The Teutonic kingdoms in Gaul were formed in a moment; all save one fell in a moment. The Teutonic kingdoms in Britain were the work of generations." The Teutons became the people of the land, and absorbed the norman element. The Normans, we may say, were the conquerors in arms, the Saxons in the social life.

If we might thus definitely connect Curry Mallet with a Nor-

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man knight and a British saint, *Curry Rival* does not present quite the same sort of family history. In Domesday the name is Chori Regis, or King's Curry. Hardincus, in which we recognise the name Harding, was one of the greatest of the Somerset Anglo-thanes, and received a piece of waste land in 1086 of Regis Chori. That is, it was a Royal manor. The two *Stocklinches* were appendages of it. It is called Couri or Chori or Churi in D.B. In very early charters, pronounced spurious, it is Cori. It is Curirivel in an agreement dated at Muchelney in May, 1271.[1] In the British Museum charter, at the date of 1344, there is a " Compotus of the mannor of Cory Ryvell." It was a family name. We have evidence of the Rivall or Revell family in the reign of Henry the Second. Some derive the name from Reville or Ravill in Normandy. Revills were among the principal barons of Somerset in the time of Henry II. Curry Rivall and Langport were granted by Richard I. to Richard Revell. He was alive in 1211.[2] Revell was evidently, in receiving the grant of Regis Chori, which henceforth bore his name, one of the " New men " created in the time of Henry the First, a process continued by Henry the Second, who " initiated the rule of law," and fought the lawless feudal party in their defiance and determination to secure their own independence. Those kings replaced the old conquest tenures by the creation of a new baronage, of which Curry Rivell reminds us. The name thus marks a step in the emergence of the England of the conquest to the England of the charters of freedom. It was the day when Archbishop Langton hung twenty-four knights and their retainers before the besieged castle of Bedford, while the lay lords were comfortably dining. During those disturbed years estates were " to let," and new men arose. There is a Revill's Hill near Minten, in Dorset. There was a William Revell in Wiltshire, and Hugh Revell in Northamptonshire. It is from the time of Henry the Second that King's Curry becomes Curry Rivell, or Revall.

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[1]*Chartulary of Muchelney Abbey*, S.R.S., vol. xiv. [2]See *Pipe Rolls* and *Liber Ruber*.

To bring these similar names together is a convenience, and avoids repetition. But now of the double names, "Thomas" in *Cricket Thomas* explains itself, but it may be, and probably is, Thomas Beckett, and not, as we are apt to think, the doubter in the Gospel narrative. *Malherbie*, in *Cricket Malherbie*, occurs as the name of a place in Henry II.'s charter of the foundations of the Carthusian Priory of Witham. In 1166, Robert Malherbie held one knight's fee of William Mallet. Malherbie is not found in Somerset Domesday Book, but this family were the direct heirs of Drogo (de Montacute), a tenant of the Count Moretain, and so came early into possession of this manor. The name is Norman-French. In the *Pedes Finium* for 1197-1198 there occurs the name of Robert Malherbie in a case in which he is "claimant" as against Milo de St. Maur, "tenent" relating to property in Cheritone. In the *Lay Subsidies* of Edward III., Wilhelmus Malerbe was assessed for the marriage of the king's daughter for *Stoke Malarby*. In 1314 there is a Hugh Malerbe, of Schipham. Curiously enough, this is called *Veater Stoke* in the Lay Subsidies. Veater is an extant name which is puzzling. It is probably a corruption of Viteau, which again is a form of the Saxon Wido (Frankish, Guido), found in the *Liber Vitæ* of the 12th century. Wido is probably "a wooden weapon," as in the "with" of Askwith. Malerbie, on the other hand, is clearly a nickname, a "bad weed." It is, in fact, a name for one of the poisonous unbeliferæ, perhaps the "fool's parsley" of our hedges.

CHAPTER XXV.

Doubled Names (continued).

Farleigh Hungerford.—D.B., Ferlega, 1086; T.E., Fran-
leigh, 1297; Farleye, in *Kirby's Quest*, 1343. This is a com-
pound of personal names linking together two ages—the
age of early Saxondom with the much later mediæval period.
Far-leigh might conceivably be from Ffrau-leigh, or lea, the
meadow by the river, now the Frome; or Scandinavian farre,
a sheep, the sheep-leigh; or taking the Franleigh as a form
of fern-lea; or faer, Saxon, a way. This, in reality, brings
us closer to the origin. Faer, fair, for are well-known
Saxon names, especially in compounds. A remarkable and
interesting example is found in the name Faerthegn or Far-
thegn (*i.e., Farthane*), spelt also Fardain and Farthain,
meaning the travelled thegn. This has become a personal
name, Farthing, but Mr. Farthing, although a tradesman,
has thus not a name derived from the smallest coin of the
realm, whatever pun may now be made on it. Faerwulf
is another example. Fara is the name of a whilom abbess
of Bric, near Meaux, and this is found in Faran-don (Far-
ington Gurney). We have another example in Backwell,
namely, Backwell Farley, when Farley has probably be-
come a personal name. The name occurs in a Somerset
will. In Canyngton, in 1394, there were local names North-
erferthying and South-erferthying, which looks like a name,
Erfaerthegn or Herferthegn.

The additional name, Hungerford, most evidently a place-
name, became a personal name. Hungerford is in Berks,
in the hundred of Kinwardstone—a Somerset name in King-
stone. Hunger again originated in the personal name, Hun-
gaer. The previous name is said[1] to have been Farlegh
Montfort, and the manor was sold by the Montforts in 1337
to Bartholomew Lord Burgherst. This dates (in Farleigh)

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[1]*Bath Chartulary*, S.R.S., vol. vii., p. 188.

from 1369, when the manor was purchased by Sir Thomas Hungerford from Bartholomew, Lord Burgherst. Collinson informs us that it was originally called Farley Montfort because on Roger de Corcelle's death (who was the Domesday tenant in capite) William Rufus gave it to Hugh de Montfort. This name, however, was not found in the *Taxatio* or the other lists quoted in this book, and that is simply Ferlega right on into the 14th century. *Farmborough* is a complete disguise. It is D.B. Feren-berga. The earliest spelling is an A.S. charter of date A.D. 901, "Grant of land to Malmesbury Abbey of land at Hawkerton, Wilts, in exchange for land at Fearnbergas." This Feren is of similar but compound origin. It is the Saxon personal name for Faerwine.

Of *Flax Bourton* we may say it is, in the great survey, subsumed under Wraxall, and has no separate mention. But Bourton is the original name, to which Flax is a prefix, and in this respect is unlike the majority of the double place-names, as will already have been seen. But Bower occurs as Bur in D.B. in East Bower and West Bower in Bridgwater. These Bowers turn the compass, for there are also North Bower and West Bower. Besides this, we have *Bower Ashton*, *Bower Henton*, *Bower Mead*, in Martock, *Bowerwaie* (or Bower Way) in Thorne St. Margaret. Moreover, there are other Bourtons in the county, and plenty in the country, of this name, in the form Burton; the best known is the celebrated brewery town on the Trent, where the water from the gypsum produces the best beer. In Somerset we have *Bourton*, or Burton, in *Compton Bishop*, and simple Bower (Boure, Edward III.), Bure, and Bower, where, according to the journal *Archeologia*, there is an ancient fortress. Bur might be connected here with Burh or Burg, a fortress, a fortified hill. Bur in A.S. means a cottage, from which we derive our word bower. Boer (modern German Bauer) means a peasant, our word boor. The widespread name, where there is no pretence of hill or fort, gives evidence once more of a personal name Bur, Bure, softened forms of Burg very frequently indeed in compounds as Burgheard, Burghelm, Burghild, Burglaf, and Burgman.

Burg means protection, strength, applied to a man as well as a place. This is far more according to philological analogy than the old German Baior, the modern Bowyer, or the tribal name Boioaria, which appears in Bavaria. Bury is a modern name (pronounced Boory). What has already been said of the Bures, representing the Colberti, may be compared, and probably this accounts most satisfactorily for these Bures and Bowers.

As to the prefix, as late as Henry VI. in documents it is Bourton only, as it is now locally. It is clear, then, that Flax is a late edition, and therefore here it did not arise from local circumstances, such as the abundance in the low-lying grounds of the iris, the flag or flack, which is, indeed, the modern Welsh form for sedge, with cognate words in other languages. The leaves make excellent thatch, and were grown for this purpose. The word has, in fact, a religious or ecclesiastical interest. According to Eyton,[1] the whole parish of *Nempnett Thrubwell* consisted of parcels of ground taken from diverse Domesday manors, and became parochially consolidated by most of them having been granted sooner or later to Flaxley Abbey, in Gloucestershire. In 1444 the prior of Flexley held an estate in East Brent valued at twenty marks a year. There seems, therefore, every probability that Rutter's[2] statement is true as well as Eyton's, that one of their estates was in Bourton, and so it was called *Flexley Bourton*. It is frequently spelt Flex Bourton, but is very often Bourton only in wills and deeds. Flaxley Bourton is a mouthful, and readily yielded to curtailment. Flex is a prefix in place-name, as in Flaxby, Flaxton, in Yorkshire. It is a personal name, Flec, Flace, Flack, re-appearing in such present-day names as Flick, Flegg, and the like, and is Scandinavian rather than Saxon. In the Charter of the Carthusian Priory of Witham (Henry II.) occurs the name Flec-stoka and Fley-stoke.

Farrington Gurney.—Farrington, D.B. Ferentona, as Farmborough is D.B. Ferenberga. Feren is not

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[1]Eyton: *Domesday Studies*, ii., 148.   [2]*Delineations of the North West of the County of Somerset*, p. 16.

fern, but a shortened form of the personal name Faerwine (compare Hulleferun, Hill Farrance). In 1242, in Bath Chartulary, it is Ferenton. In 1401 it is Faryndon, and the spellings are Farnton, Ferendon. The form in "ing" is 14th to 16th century, and is an assimilation. Don and ton are confused, but ton seems the older. In receiver's accounts of the possessions of Thomas de Gornay we have the spellings Farnton, Franton, and "Farington Gurney Town." There is a Farringdon in Stogursey, where *Faringdon Bluet* seems to be. Gurney was, as in Barrow Gurney, clearly added to distinguish from other Faringdons and Faringtons, and, as such, dates from the 14th century. The Domesday Gornai was Nigel de Gornai, a tenant of the Bishop of Coutance. The later Gournays of these Somerset names appear to have been, according to Collinson, descendants of Baron Fitz-John of Harptree, and the Gurney of *Gurney Slade* a possible descendant of Asceline, a considerable tenant under the Bishop of Coutance. The *Slade* is likely enough the same as the D.B. Eslida.[1] The initial vowel is for ease of Norman pronunciation, and so Slida is the word, and like Clutton Slatt is from the Saxon *slaed*, a plain or open tract of country.

Hardington Mandeville.—The obvious connection of the first component with the personal name Harding has been mentioned earlier. Whether this was the interesting Hearding, son of Eadnoth, of the Cartulary of Muchelney Abbey,[2] cannot be said with certainty. Harding may represent the name Heardwine, and probably does. Among the Somerset hermits, besides Wulfric, was Herduin. Curiously enough, both these names Herduin and Mandeville occur in a charter the date of which must be before 1166. The donor, Roger de Mandeville, and the third Roger, son of Stephen Mandeville (1147) gave to the Church of S. Peter and S. Athelwin (also a hermit) by the entreaty and prayer of Herduin, the hermit, the island which is called Andreseia[3] (Andersey, on the bank of the Parrett). Ander is the Saxon name Andhere.

[1]See Eyton's *Domesday Studies*, vol. ii., pp. 216, 217. [2]S.R.S., vol. xiv., p. 107. [3]Batten : *Historical Notes on South Somerset*.

Mandeville is a curious instance of the dropping of a letter and the adoption of another consonant by a very natural process in speech if its origin is Magnaville. The place-name is, of course, Hardintona only in D.B., while Mandeville is a norman name found early in the county. Geoffrey de Magnaville was the Conqueror's companion in arms, and the third Geoffrey, called De Cochra (Coker) because he lived there, who paid scutage for his possessions in the counties of Dorset and Somerset—the estate in Dorset was Sutton Canonicorum,— certified that he held Hardington from the King in capite, and that it was an ancestral estate which belonged to the de Mandevilles from the time of the Conquest. In 1284-5 a John de Mandeville held half a knight's fee in Wilmersham of the King. Besides this there is *Keinton Mandeville*. In D.B. Chintona, or Chigtona, 1086; in T.E. Cynton, 1297, Kington Marmdeville, 1330; Kenton, 1594; and Kington Manfield, 1633. The spellings indicate the derivation of Keinton from cyning, a noble or princelet. The later spellings are true interpretations. In the time of Henry III, 1243, there is a Stephen de Mandeville of Keinton. It is a thirteenth century addition.

Heathfield Durborough.[1]—Durborough is in D.B. spelt Derberga. It is in Stogursey. The name is A.S. Deorbeorht. The prefix is found as a separate name, Deor, as a Wessex name. The ending in "i" was common among the old Saxons, as "o" was preferably used by Franks and High Germans. Hence, Deor assumed the form Deori, and the modern name Deary thus arose. Deor is in meaning the same. Deorlaf has become Dearlove and Deormund, Dermot. And Deorli has become Durleigh (D.B. Derlega), Durlegh in *Nomina Villarum* ("writs") 1315-1316. In Hants is Derlie also. Deoring is the present-day name Deering. *Durhill* is in Crewkerne. Durborough is not, then, Deor's-burh, but the spelling of the name Deorbeorht became Deorbor.[2] *Heathfield* is not an

[1]Also called Heithefeild Talbott, see pp. 14-44, Gerard's *Particular Description of the County of Somerset*, S.R.S., vol. xv. The Dessboroughs assumed the arms of the Talbotts. [2]Cf. Durboroughscantok, 1438, Harl. MSS. and B.M. charters. Here it is clearly a personal name.

infrequent name in the county. It is apparently at once interpretable, and it is usually said Heathe is A.S. for heath. In the one case in which it does occur in D.B. it is, however, a corruption of Herfelt. This is in the Taunton hundred. It is not uncommon to put in a strengthening consonant which disguises a name, especially after a liquid. Herfelt is thus Herfel. Thus, Bromfield has arisen out of Brunfella, *i.e.*, Brunfel, the vowel being merely the usual euphonic addition. Fil, ful, and fel mean great as a name. Her, as in the names Hereward, Herepath (a current name), means army, or warrior. Harvey is an additional example, the Saxon Herewig became Herewi (Hervi). Heathfield is here one of a number of complete transmutations, and another instance of the determination of the man on the meadow to turn a mysterious or puzzling cognomen into something intelligible. In 1517 it is complete "Grant of the manor of Hethefield." There is also a *Heathfield with Adsborough* in Creech St. Michael. The latter of these is extremely interesting, and, fortunately, we have a clue to it. The full name is of considerable antiquity, going back to the ninth century. In the *Cartularium Saxonicum* there is a grant of land by Alfred, "King of the Saxons," to Aedelstan the theyn. The "d" is the Saxon letter for which no equivalent is usually kept (as we suppose) in the printer's repertory, unless he sets up Saxon type, which is between our "d" and "th." We have often wondered that we do not come across two names that surely ought to have left a larger impress in local terminology. The fact is that, as in well-worn coins, the image and superscription gets partially effaced, so that you have to infer the full name from the fragment left, and do so with some certainty when other clues do not fail you. So here. Inscriptions on monuments would often enough convey much less information than they customarily do to the antiquary but for this method of inference. The two names are Athelstan and Aldhelm or Adhelm. There were three moneyers whose names appear on coins struck at Bruton—dates from Canute to Edward the Confessor—namely Aelfelm, from which a place-name Alelm, Alam, Alham would easily arise, Leofwine

(place-name Lewin, Leofington), and Elfwine (place-name Alwine, Aling-ton). They do occur in abbreviations. Adhelm is reduced to Helm and Elm, and Athelstan to Estan--in the name, for intsance, of a Bishop of Hereford in 1012-56—and even to "Ads." In other words, Ædelstan-burh has just been clipped down to Ads-burg, the personal name. Estan actually occurs as the name of an owner under Edward the Confessor in several cases. Who in the world, even in less busy times than ours, is going to keep on saying Aedelstan's borough? He says Adels-burgh, and then Ads-*borough*; and *Adescombe* in the writs of Edward III. is a ville then existent situate in Over Stowey. Adstan, in the same place, is clearly an abbreviation, perhaps of Eadstan-stowe. Adborough may be clipped to Adbeer. There are *Adbeer*, *Nether Adbeer*, and *Over Adbeer*. Now, the Domesday spellings are Eatteberia, Etesberia, or Ateberia. These may equally well be spelt Eadber, Ades-beria, and Adeberia. We have no positive clue, as in the other case, but the analogy is clear.

Haselbury Plucknett, Preston Plucknett, Wearn Plucknett. Haselbury is Hal-berga in D.B. It is not mentioned in T.E. In the *Nomina Villarum* of *Kirby's Quest* it is Haselbere only. Dugdale's *Monasticon* mentions "the priory of Austin Canons at Haselborough." In 1150 Wm. Fitzwalter was lord of the town of Hazilberg. In the British Museum charters we read of " Fine in Hisbere," and this is the frequent spelling, varied by a vowel—Hisbere, Hysbere, and Hysebeere—all through Edward III.'s reign. In the sixteenth century we have it with Haselbare, Hasselbeare, Hasilbeare, Haseleborowe; and in the seventeenth century Hassiborough and Hazelborough. Hassel is clearly the correct spelling of the personal name, of which Hazel, reminding us of the shrub, is the "Zumerzet" rendering. Clearly then, the Hal-berga of D.B. is an abbreviation. The name is not Saxon, but Scandinavian, as a personal name. Hasel and Hesel are Anglo-Saxon for the bush-name extending through the cognate languages. Names of persons were derived from trees, as, perhaps, the old Gothic Asilo, connected in dark mythology with the Scandinavian root

" as " or " os," a demi-god. The name is widespread. There is a Frisian name Hessel, and in the *Liber Vitæ* it appears as Esel. There is a place-name Hasaling, near Bremen. The place-names, too, are widespread, and certainly are not all derived from local circumstances, where many nuts grow loved of boys. For example, Hasel-ey, in Warwick and Oxford; Hasels Marsh and Haeslan-den, in Lancashire; Haseling (Haeslan-ton) and Hessle, in Yorkshire.

Plucknett is a name of which the origin is not too clear. The Irish Plunketts consider that their name is of Danish origin. Bardsley lets it down to Blanket—Plucknett is Blanquette. It may be from Plen, a village in Brittany, and gwent, fair, open region. Celtic name, Planquenet, near Rennes. The double name does not appear to have come into use in documents until quite late, but the connection of the family goes back to the days of the rebellious barons in the reign of Henry III. Alan de Plugenet, as the name is spelt, we may conjecture, made himself of use to that monarch in the struggle who should be master, the King or the Peers. He fought for the king in the Battle of Evesham, 1265, and was made custodian of Dunster Castle. Alan-more, in Herefordshire, is called after him (1299). By feudal right, the great over-lord could displace one manorial possessor for another. So in A.D. 1270 there was granted to this useful person the manor of Haselbere. In Kirby's Quest (12 Edward I.) Alan appears as Lord of Haselbere. A.D. 1272 was the death year of Henry III., and Edward Longshanks confirmed him in his new possession. Sir Alan de Plugnett itis said to have been a Breton.

Preston Plucknett[1] was also held by Sir Alan by military service. It is in the hundred of Stone. The former possessor, William Marshall, took part in the rebellion against Henry. Preston is D.B. Preste-ton, found also in *Preston Bowyer, Preston Torrells, Preston Kingweston, Presbridge,* in Ashbrittle, *Presmead,* in Stowey (a vicar's glebe, and else-

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[1] In his account of Preston Plucknett Mr. Batten, *Historical Notes on South Somerset,* traces the descent of Haselbury Plucknett (a barony) from reign of King Stephen down to the third and last Alan Plucknett, and Collinson down to reign of Edward III.

where), *Prestley* and *Presley,* in Whitestone hundred. There are also *Presfields, Prestmoors.* There are a score or more of Pres-tons. These were priests' possessions as distinct from the monastic, or were, as Preston Torrells, held in *elymosyna regis,* a kind of "crown living," as we should say. It is interesting to find that a manorial name here in Somerset was *Preston Bermesey,* at the east end of Preston Plucknett. The abbot of Bermondsey had his portion here, and, according to Pope Nicholas' *Taxatio* in 1297, in Yeovil and Yeovilton. Bermsey is an instructive abbreviation for the meaning of which we have not far to seek, as in some cases more obscure. In time of Elizabeth " Manor of Bermondsey Preston, formerly belonged to the monastery of Bermondsey." Hence its name, *Preston Monachorum.* There are " Abbots' accounts " in the reign of Henry V.

Hatch Beauchamp.—D.B., Hacchia. A hatch or bar-gate, entrance of yore into the forest of Neroche. In a charter of Witham Priory occurs the name *Hachstock.* Haca is a bolt or bar. Our word hatch means a wicket gate. The name often indicates boundaries of forests and demesnes, and there occurs *Hachweia* or Hatchway. There are also *East* and *West Hatch.* It is Hacche only in reign of King John, who gave the church and land to canons of Wells. It is Hatch Beauchamp in the Lay Subsidies of Edward III. (1345). There are seats of John de Beauchamp, first Baron, who died in 1361, and of John de Beauchamp, Lord of *Hatch Mercatorum,* or Hatch Beauchamp, third Baron Beauchamp (1261), and one of Cecilia de Tuberville, Lady of Hatch Beauchamp, his daughter. In time of Elizabeth it is in Chancery proceedings " Manor of Hatche Beacham," and variously Beachem Hatch and Hatch Beacham in wills. The name thus varies but little. The name does not appear in 1297, T.E. *Shepton Beauchamp* is so called in *Kirby's Quest* (1343) on. The holdings of the family in the northern part of the county came to them by the marriage of John de Beauchamp with Cecilia de Vivonia about 1270, according to Mr. J. Batten. Accordingly it is said that the " Beauchamp Stoke," near Chew Stoke, was never part of their possessions, and that there is no trace of it. It is, therefore,

as spelt, Bichen-stoke, probably Beechenstoke or Birchenstoke, or even By-chen-stoke. Hatch Mercatorum, as our alias of Hatch Beauchamp, is an earlier fixed name, which died out. The first baron obtained the grant of a fair and market in 1301. It was, that is, Market Shepton as an important business centre in the mediæval manorial period.

Hill Farrance.—It is D.B. Hilla, T.E. Hulleferun. There are the court rolls of Hillferoun of Edward II. *Kirby's Quest,* Illeferun. Then the spellings in Elizabeth's time became Hillfarence (Chancery proceedings) and Hillfarrance; in wills of the 16th and 17th centuries Hyllfarens, Hilfarrints, Florence (1540), viz., in a will John Lane left a quarter mark, three shillings and fourpence, for the building of the church tower. In the Exon Domesday Hilla is spelt Billa, a clear blunder, as the persistence shows, and the Exchequer gives Hilla. Both are personal names. Both are Saxon. It is a village on the Tone, and this Hill is doubtless again the river name " Ile," disguised by the aspirate.

Hilla is a personal name, which sometimes assumes the Frankish form Hillo. It is used in compounds, Elfhilla, and Alfhilla, as the name of a woman. As early as A.D. 744 Hilla was a benefactor of Glastonbury Abbey. It is, therefore, a very old Somerset name. But it is not very particular about its county. It is a name as common in Saxony to-day as in England. It is a tribal name. Mr. Kemble, of course, has the Hillingas, and there is an Illengen in Bavaria. When you discover a place called Hill situate in a vale it is obvious that the physical circumstances do not account for it. At-Hill is not necessarily the man who lived at the hill. Atta-hill is a compound Saxon name, and may even be Athellen, whose name occurs in a Glastonbury deed (A.D. 744). Hill, again, is sometimes shortened from Hilde, as Hillman from Hildeman; sometimes it is Hyl, a hollow or hell; again, it has developed from Il, isla, or a watery spot, in place-names, and as seen[1] from Ivel, a very ancient Celtic river name, found in various disguises in many parts of the country. It is little wonder if we find *Bishop's*

Hull is Hilbishops, Hill Bishop, Hulbishops, and Hill Bishops. And so with Hile, in S. Petherton, and Chilthorne; *Hilborough, Hillcombe,* and *Illcombe, Hillgrove,* Hillhouse Liberty, and Hill, near Kilve. In the *Liber Vitæ* the name is spelt Ylla, and Hille. The great Hill family thus appears to be of diverse origin. Not to say that Heale, as in Curry Rival, may be a variety. In Hill Bishop and other cases it is not clearly a personal name of an early proprietor, but a form of Ile as situate on a rising over the river. The Bishop is the Bishop of Winchester, Walchelinus in D.B. Farence is a disguised form of Ferun, become Feruns with the addition of the " s " so frequent, and this again is the original name Faerwine, in which " faer " means as already given, and " wine " means friend.

Horsey Pegnes, in Bridgwater.—Horsey is here a personal name. In D.B. it is Peghenes only. This has been explained to mean Pig-haynes, or enclosures. In 1315 it is Pegennese. Pig appears, however, to be a mid-English word, and certainly swine, as singular and plural, is the more usual word. Pig would scarcely have been found in the Domesday record. There is a *Swin-dun* in *Carhampton Hundred.* Peg is short for the name Pegg or Pega or Pecga, an A.S. name, found also in *Peglinch,* in Wellow, also called Peglegs (Pega's lea), Peglin, as well as Peglinch, and here clearly it is the Saxon name Peghun or Pighun, *i.e.,* Horsey Pighuns.

Hinton Blewitt and *Hinton St. George* are both simply Hantona in D.B., Henton T.E. Also, there are *Henton Charterhouse, Henton in Martock,* called *Bower Hinton.* Hinton Charterhouse is, besides, called Hinton Abbot and Hinton Grange. Other names with the same slightly-varied prefix are *Hendford,* or *Henford,* and Hyndeford and Hyneford, called *Hendford Matravers,* and *Heniton,* or *Hennington Hill,* in Ashbrittle. It is usual to derive Hinton from Saxon heah, heane, high, chief, but this does not account for all the cases. In Glastonbury there is Henley. The truth is that Hean is a saxon personal name. It occurs as a prefix in Heanfled, Heanfrith, Heanric, Heantan, and the like, personal names. A Hean in 690 was the founder of Abingdon monastery. This is the name Anna

and Hanne, of the *Liber Vitæ*. The forms of the personal name are Eana, Enna, Hean, Onna, and Hona. Hanny is a Somerset name now, as well as Hannay and Hanning, Hean, Heaney, Honne. Henton is even given in some books as meaning " poultry town." The origin of the name is the old German Ano, meaning ancestor. In *Hendford* the " d " is a grip letter and intrusive. *Enmore* is mysteriously Animera in D.B. This is a compounded name of Ano and maer. Maer is found also in *Mergeat* (modern Merriott).

Blewitt is Norman. The cradle of the family appears to be Briqueville-la-Blouette, in Normandy. Randulphus, *i.e.*, Ralph Blouet had six and a half hides of this manor, and Hugo Matravers two virgates under William d' Ou (Howe). It is curious that the same tenant in chief also held Hantona (Hinton St. George), spelt Henton S. George (21 Edward III.), in the Crewkerne Hundred, and in each case displaced Alestan de Boscomb in Edward the Confessor's list. The Blouets remained connected with Hinton for many centuries. This Ralph held a sub-tenure of Aller, Worth, and Yeovilton (Alre, Worda, Gifeltona), under the same chief lord, and again displacing Alestan de Boscomb, who must have been one of the beggared Saxons. There are other place-names with the addition Bloet. The name occurs frequently in various documents as witnesses in the 14th century, in different localities in the county. A Robert Bloet, brother of Hugh, Bishop of Bayeux, the Conqueror's Chancellor, was consecrated Bishop of Lincoln in 1094, and was justiciary under Henry I. 1123. The name is spelt Bloet. Blewitt more nearly represents the Norman Blouette.

Holford Trebbles, or Trebbles Holford, is in Lydeard S. Lawrence, spelt in D.B. Hulofort, Holefort, and Holeford. But Hulofort as a spelling represents a form of the name Hulfirth, which occurs in 943 as the name of a Cornish dux (already mentioned). The names *Holloway*, near Bath, and *Holloway*, near Taunton, and in the parish of Corton, are forms of Halui, or Alwi, represented by the French Halévy and the English Holvey. It is commonly supposed that these old English names were taken from places. The reverse is true. The place-names were most frequently taken

from the whilom owners, and handed down in disguised form
with the persistence with which names cleave after the other
memorials of bygone proprietors have utterly perished.
Tribbles is probably a form of the name Trumbald. Trum-
bald and Trumhere occur. Trumbald has assumed several
strange disguises, Trumbull, then Tremble, and Turnbull,
then the easy-going south countryman leaves out the hard
collocation of consonants, and calls it Trumballs and
Trebbles.

Huish Episcopi (also called Huish Lamporte), *Huish
Champflower*, *Cushuish*, *Lud-huish*, and *Baggearn-Huish*, in
Nettlecombe; *Huish* in Burnham; *Huish* near Crewkerne;
West Huish, near Yatton; and a local name, *Colinshwys* and
Huish Gaunt. Where these names, Lode-Huish, Huish,
juxta altum pontem, that is Highbridge, are found in D.B.,
the spelling is Hewis, Hiwys, and Hiwis (unimportant varia-
tions), as also in T.E. Hywys. That is, from 1086 to 1297
the spelling did not alter much. In the early part of the next
century we find Hewish, and the spellings show a delightful
variety, as Hewishe, Hewysh, Huwysch, Huysche, Hwish,
Huyssh, Huysch, and the like. Huish has been derived from
the A.S. hus, a house. That is, Huish-Episcopi is the
"bishop's house." Episcopi is a later addition to the
original Huish. More important than that consideration is
that hus, with the long vowel, would scarcely be called hewis
(D.B. spelling), and the appearance and persistence of the
"sh" are thought to indicate another source. It has,
therefore, been supposed that this points to the gadhelic
uisge. Certainly it looks like it, for at Huish Episcopi the
rivers Parret and Ivel unite, while North Huish, in Devon,
has the river Avon running through it. But the coincidence
is possibly deceptive. There is a Hewish in Wiltshire. The
form in Cumberland is Hawes, and in Yorkshire also Hawes.
Hawisia is a frequent personal lady's name in Somerset, and
Hewis, Hewish, Whish, still known as personal names, are
from the old German name Hugizo. In French this is
Hugues. In Wales this has become Hughes; in low Saxon
the "g," of course, is a slide, and the word pronounced
Huyis. The woman's name Hawys occurs in the *Liber
Vitæ*.

Huish is called *Episcopi* because the lands were the property of the See of Wells. If Eyton's identification and that of Whale is correct, the Domesday name is Littlelaneia (Liteland in the Exchequer copy), then it was the property of Giso, the Saxon bishop. There are " keepers' " accounts of the See of Bath and Wells from 20 Edward I. to 8 Henry VI. extant. The name Lamporte is later, and arises from its proximity to Langport, and in the 18th century John Bush was vicar of *Huish-cum-Langport*.

Huish Champflower (D.B. Hywis only) is Hywes Chamflur in 1316. In 1397 it is in early chancery proceedings Hwyss-chamflour, and, of course, in 16th century there are numerous vagaries, such as H. Chaumflowers, Huishcham-flore. Of the family not much seems to be on record.[1] It is a grand normanised form, as we suspect (and are led to think by the spelling) of a compound saxon name, Coenflur, or Cyneflohere. There is a Matilda de Chamflur in 1262, of Batheneaston,[2] who has a perpetual mass on account of her devotion to the Priory. Chamflours, also called de Campo Florido of Stert, from several gifts to Bruton Priory[3] in the late 13th century (1276, etc.). In 1349, John de Chaumflour has an assize case which he lost to the Prior, whom he had disseised of certain lands in Stert (or Steorte). This John said that he was wrongly named in the attachment. His name was Chaumflour, not Chanflour. Anyhow, it is grand. *Lud-huish* leads us into the question of the origin of Lud, found as Lyde and Lyte, as Lloyd and Floyd (Cornish). There are no doubt the Saxon names Leod (people) (modern German Leute), Lod, and Lud, and this is found in compound names as *Lydgeard* (place-name Lidyard). This Somerset and Welsh and Cornish name is, however, probably more connected with the Welsh name of the god Nodens, known as King Llud, the Loth or Lot of the Romances. This name has been with some plausibility connected with

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[1] The family of De Campo Florido held two knights' fees under Mohun in 1166. Thomas held Hewish and Atherstone in White Lackington. The last owner of Hewish of this name was in 1227. [2]*Bath Chartulary*, p. 26, S.R.S., and *Feet of Fines*, p. 208. This is another branch. [3]*Bruton Chartulary*, S.R.S., vol. viii., p. 52, etc.

the place-name London, and the Welsh name for London is Caer Lud, or Lud's fort, and with more certainty in Ludgate Hill. A temple on a hill found at Lydney on the Severn river is paralleled by a possible more ambitious temple on a hill on the Thames. Lud was the Celtic Zeus.[1] Whether it is the Saxon or the Celtic Lud, it has become a personal name in Lud-Huish. We find *Lydford* (as Ludeford Edw. IV.) and *Estludeford* in 1397. Thus we read of Richard Backwell *persona of Estludeford*, and Lydford West (Luddeford 1384), and Lud is part of the name Luthbro and the name Luth-broka (*i.e.*, Ludbroc, as mentioned previously, in Witham Priory Charter).

Baggearn Huish (D.B. Hewis).—Beggearn is clearly a corruption of some Saxon name. The first part of the word is a personal name, plainly enough Baega, also Bagge and Begga, found in other local names, such as Baggebere (D.B. Bageberge), now *Bagborough*, that is Bagge, and Burg. The German etymologists of authority tell us that the compound names are the earliest of which the extant names are often the clipped forms. Other names are *Baggeridge*, local name of a farm, *i.e.*, Bagga-rich, and Bagga-rig, made into ridge; *Bagbury*, near Evercreech (same origin as Bagborough); *Baghayes, Bagingeham*, in the parish of Aller (Bagan-ham, a genitive form). The " r " sound in Baggearn and Beggearn is intrusive for the sake of a firm grip in the original form, Bagan or Baegan, seen in Bagan-ham. There is also a *Bag-ley*, in Wedmore, and another in Exford. *Badgeworth* is D.B. Bagewerra. " In A.D. 1308 grant in Bageworth." But as in D.B. worth usually appears as wurd (th), this " werra " is no doubt the river wear or fishing place, or pond. The name Bage occurs, as we shall see, in Bawdrip, D.B., Baga-terpe, *i.e.*, Bagathorpe, which may be added to the other occurrences of this form thorpe in Somerset.

Beggars-bush, in Long Ashton and elsewhere, is, we are persuaded, a thorough-going corruption of Bega's-Batch.

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[1]Rhys: *Lectures on Celtic Heathendom*, p. 129. Williams and Norgate, 1898.

Beckery Island is a name in a Glastonbury charter. *Becaria quae parva Hibernia dicitur*, *i.e.*, which is called Little Ireland. Now, S. Begga (A.D. 630), or Becca, was an Irish princess, and S. Begha was an Irish virgin saint, and St. Bega was a Cumbrian saint of uncertain history, probably Irish, from across the Channel, when Irish missioners were "missioning" England and elsewhere dispreading themselves. This might account for the name of Little Ireland. Bega, further, was the name of an Irish nun at Hackness, near Whitby. The personal name Becker has some such origin. In a supposed charter of Ina, the name Beganus, which is a latin form of Bega, occurs.

Cushuish has, of course, become Cowshuish. We know what a cow is and what a cowhouse is, but Cushuish is a partially defaced inscription. This is a local name, a tything, comprising the hamlet of *Toulton*, in the parish of Kingston, about five miles from Taunton. There are numerous place-names called Cow-leas, Cow-pens, Cow-thorns, thorps, and bys, folds, and wicks, some of which may have originated in the "lactiferous maids" and others in the Saxon personal name, Cusa. Each needs dealing with according to its history. It is observable that such a name as Constantine becomes Custantin, and Cus-huish may be Cunds-huish imperfectly pronounced. Cunds is a frequent Saxon name in the 8th century. In the absence of early spellings we are unable to determine. If *Colins-huwys* is an ancient name, it is probably the compound Saxon name, Cylne-hawis.

CHAPTER XXVI.

Doubled Names (continued).

Marston Magna and *Marston Biggot* are respectively Merstona and Mersitona only in D.B., also spelt Mershton Bygod, Mersheton Bygotte. In Merstona, Maer is a personal name, as in Kinmaer (Kilmersdon), but here the spellings appear to indicate, as I suppose, the localities, and that those are " marsh " towns. This is the usual explanation, but the origin in the personal name is more in accordance with analogy. Kilmersdon, as noted, is not Cil-marshton, but Kinmaersdon. Magna is a quite late name, as in the time of Elizabeth it was more commonly known as *Brodmerston*, Brodemerston, and Broad Marston. In Chancery proceedings in the time of Elizabeth we read of the manor of Little Marston. The name Biggot opens up a pretty controversial field as to the origin and meaning of the name. It is *Merston Bygod* in the reign of Henry III. In mediæval lists of the 15th century it is Mershton Bygod. The first person in history bearing the name of Bigod or Bigot appears as a poor knight, who gained the favour of William I. by discovering to him the intended treachery of the Count Montague. He had six lordships in Essex and one hundred and seventeen in Suffolk. Walter de (?) Bigot was Lord of Merston 43 Henry III. (1259). The name has not any profane origin. The first to bear the name was not a swearing man, only a Goth. The " got " is Goth, as analogy seems to show. In the 12th and 13th centuries the names Pigota, Picgod, and Picotus appear in the *Liber Vitæ*. Isaac Taylor[1] takes Bigot to be the same as Visigoth. The origin was forgotten when stories were invented to account for the name, as in other cases.

Midsomer Norton reminds us very forcibly of the ease with which false traditions arise and maintain their sway, and even find their way into official documents like the magnificent

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[1] *Words and Places.*

ordnance maps. The river Somer is, for example, marked and so named by the surveyors; but what historical authority is producible for this name of the stream flowing through this well-known village? We have not found any. But the presence of the name Somer in such a document easily satisfies most men that this Norton is in " the middle of the Somer," and so it is called " Midsomer." John Wesley's explanation in his famous Journal has more merit. It was, he suggested, so called because it was so surrounded by bog as to be only approachable at mid-summer. Perhaps it is as good a name as any. The truth is, this river name is inferred from the place-name, and is absolutely of no authority that we can discover. As another instance, the ordnance map gives *Battle-gore*, with the date of a battle, for which no authority exists, but the dubious name. The facts are that this place has no separate mention in Domesday Book. It was originally, as other plentiful historical evidences show, closely connected with (D.B.) " Ciewe-tona," or Chewton Mendip. But in the *Taxatio Ecclesiastica* of Pope Nicholas in 1297 it appears as Norton Canonicore, which is short for Norton Canonicorum. It was also known as Norton Friars. Its connection with Chewton points to the origin of the name Norton. " Agreements as to Tythes of Chewton and Norton 1189," " Northona " in D.B. It is north-east of Chewton, the manor to which it was joined; the advowson of which was previously held by the prior of Augustinian Canons of Merton in Surrey. It is, however, due north of Stratton-on-the-Fosse, but the connection is not discernible in D.B. So it became known as *Norton Friars* and *Norton Canonicorum*. It is said that the former of these names appeared in maps as late as the 18th century; also that in the books of Christ Church, Oxford, to which the advowson was given at the dissolution of the monasteries, it is entered in the latter name. These names date back to the 12th century. The epithet Midsomer is of late origin. In the *Feet of Fines* " John and Giles de Fleury two carrucates of land in Midsomer Northton 1271-2." In 1334 it is called Midsomer Norton. " In the bailiwick and hundred of Midsomer Norton, Compton Dando,' and Stoney Eston,"˝ which is

east of Chewton, and earlier in 1303 it is Midsomeres Norton. It has been pointed out[1] that the derivation is due to the fact that the patronal festival of the church is at Midsummer on St. John's Day.   Of this derivation we were scarcely convinced, until on investigation we find that besides, of course, the numerous distinguishing surnames derived from dedications, as Norton St. Philip's or Philip's Norton, there are others that have dropped out of use, derived from such season-feasts.   An example of this is *Wode Advent*.   Wode Advent is in the hundred of Williton, and is mentioned in the *Nomina Villarum* of 16 Edw. III.   If the name had anything to do with a river (which does not appear as a river name to be easily paralleled), traces would be earlier found. This may also be said of the personal name Somer, the Saxon personal name, which the form " Someres " as a genitive would seem to favour, as in *Somer-ton;* but (as already said) it does not appear until the 13th century, at a period when country rejoicings and wakes were in vogue on Midsummerday, and were known as summerings.   In the place mentioned called Wode Advent, in Nettlecombe, the " wake " was at this season.   These feasts were, of course, evidently in great local repute, and so well known and popular as to give a name to a village.   Whether the wake is still kept up we know not.   Perhaps St. John's Day is of no special importance in Mid-Norton, as they now provokingly call it, and lose the picturesqueness of the place-name.   It is not a " red " letter day now, and we also note *Stogursey Whitweek* in Stogursey, which, however, may be a corruption of the personal name Hwittuc, but is more probably from the feast week.

Pitney Lortie.—The second name has apparently ceased to be distinctive in any way.   This befalls easily where there are no competitive names demanding distinction.   Pitney is D.B. Petencia.   In the *Nomina Villarum* 1315, Pitney is spelt Putteneye, " *Puttene cum hamel de Knolle* in Long Sutton." In the " Fines " 1341 it is " Putteneye Lortie manor and advowson."   In 1425 it is " Putteneye et Werne," and " Pytheney Wearne manor " time of Elizabeth.   This easily

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reminds us of place-names derived from the man's name Putta. The question is whether the " u " sound has not in Pitney arisen by mistake in spelling, and, as the original " e " of a stem syllable changes to " i " by the process known in German historical grammar as *Brechung*, we conclude that the " e " of the Domesday spelling is original, and the derivation is from Peoht, Pet, a known name; or, as clearly connected with the manorial property of St. Peter of Muchelney Abbey, it is a form of Peten-eye, *i.e.*, St. Peter's Island, or Poehts, Pet's Island in the former case. We like to think that the derivation from St. Peter is the more likely. Pet as a personal name is found widely spread, as Petsoe (Buckingham), Pett (Sussex), Pettaugh (Suffolk), Pettistree (Suffolk), Pet-ton (Salop), Pet-worth (Sussex). *Lortie* is a specimen of a type of name of which others may be found, in which an ancient Saxon name has become Normanised, Lorta, as in Lortan-hlaew. This fancifully and proudly became L'Ortie, the nettle, and then is translated into Latin with swelling importance as De Urtiaco. There is Lort-ton in Cumberland. It is likely that in modern nomenclature this name disports itself as Lord or Lording. In 1719, in the list of names of marriage licenses, granted in the royal peculiar of Ilminster, is the curious name of Susan Loarding, which is in fact Lortan. Lorty, as an adjective in the North Country, means dirty, filthy. Lord as a personal name is, of course, in numerous cases simply our word Lord, master, from hlaford, the " breadwinner," *i.e.*, " loaf-ward."

Podymore Milton.—According to the analogy of the names already treated, we should be apt to conclude that Milton was the added name to an original Podymore. It appears to be a case, however (of which there are other examples) of the juxtaposition of two local names, Podymore and Milton. As far back as 966, in a charter of King Edgar's to abbot of Glastonbury, this is spelt Middleton. To this monastery it belonged in time of the Confessor, and in D.B. it is spelt Mideltona, and it is Mideltona in time of Edward II. in accounts of lands belonging to Glastonbury Abbey. In the *Taxatio Ecclesiastica*, which is given to abbreviations, often with the sign of such abbreviation, it is spelt Mylton. On the

" fosse way " and the two " tuns " on the same ancient road that are nearly equi-distant from it are Ilchester and Babcary. *Podymore* derives its name, according to Collinson, from its situation in a low, marshy ground. It is Pody-moor. But this does not account for the pre-nomen. This is the A.S. personal name Podda (and Putta). A Podda was Bishop of Hereford *circa* A.D. 750. The name appears frequently as Pudding and Pudifer, and Puddifot has become Proudfoot. The root is pud, fat, and Pudda, the original man, was probably dumpy and fat, or extremely thin and called fat ironically. Puden as a Teutonic root means to swell out. Yorkshire people still call a fat person by the epithet " a puddle." There is, in addition, a *Pudde-combe in Bromfield*, as a local name.

Of Middletons in Somerset we have several more, as *e.g. Milton Clevedon*. Nortons and Suttons might well have their complement in Middle-tons. We find, for instance, Middle Chinnioc, Middlecot (in Babington?), Middleney in Drayton, the middle of three islands cropping up out of the swamp, and Middlezoy, the "middle of the marsh," and a Middleton in Clotworthy. But we must observe and distinguish, for this latter is spelt Milde-tona in D.B. and Milde, Milda, which is a Saxon woman's name. Mild is frequent in compound names, as Mildgyth, Mildfrith, Mildthryth (Mildred) as a feminine name, and Mildecot is (D.B.) Milles-cote, which is probably Mildes' cot, for Norman spellings shrink from " d' " after " l," as they hate " w " followed by " o." Their peculiarities of spelling are important in identifications. The modern name " Middle " is no doubt this ancient Saxon name Milde, with the consonants interchanged.

Milton with *Clevedon*.—The latter is a name added in consequence of ownership. *Clevedon* is, of course, an etymologically significant name. It is just Cliffdown, and sometimes Clif-ton. But this is one of the cases where a family has taken the name of their residence, with a " de " prefixed, of course, acquired by heirship or purchase. In this case it is quite obvious, but this is true of many cases where it is not easily recognised. Many place-names are eponyms. The explanation of the name as such is valid even when this is so.

Clevedon was added to Milton (Middleton). It is Miltone Clevedon in 1315. In 1166 " aid to marry Maud the daughter of Henry II., to the Duke of Saxony," we have the certificate of Henry Lovell that William de Clevedon held two knights' fees (as is concluded) in " Middleton." In 1229-1230 (Testa de Nevill) a Matthew of the same family held one of the two knights' fees in Middleton.

Milton Fauconbridge is *Milton-in-Ash* (Martock). Milton-cum-Amel (hamlets) in 1315. We have no spelling of Milton in D.B., but in T.E. it is Middeltone only (1291). In the days (1435-6) of Henry VI. it is Melton or Multon Fauconberge (1443), Melton Fulcumberge (1437), Melton Faucanbridge in the time of Edward IV. (1477), and later is Milton Fawconbridge and Haukenbridge. There were three Villes in *Martock*, *Ash*, *Milton*, and *Witcombe*, and this was probably the middle of the three. There is a Fauquenberge near St. Omer in France, said to be the berceau of the family. The family is found in Somerset in the 13th century and earlier. In the *Feet of Fines*, 16th Edward I., " At West-minster in the octave of St. Martin between Peter de Fauconberge querent and Richard de Younglomb concerning land in Essebolon, *i.e.*, *Ash-Bullen*." This is in 1287. William de Fauconbridge married Matilda, a sister of Robert de Mandeville, and Peter, a son, died in 1350. *Milton*, near *Kewstoke*, is D.B. Middleton. In 2nd Richard III. it is Miltone (as we suppose) between Kewstoke and Worle, or, as in historical MSS. or reign of Richard III. (2nd), there is conveyance of lands in Bartone, Miltone, and Wurle, it is perhaps the middle one of these three manors.

Milton Skilgate.—This is a compound of two manors finding separate mention in D.B. as Milde-tona and Schillegeta (now Skilgate). The name Milde has been referred to above. Schillegeta is a Saxon name of Gothic origin. Scealda, Scela, Sceald was the mythological ancestor of Woden and Geat also, according to Kemble's Saxons. It became a personal name. The interest is in the mythology which lies so innocently (to all appearance) embedded in the name. *Milton* (called Mill Town and Middle-ton) is in Clot-worthy.

Newton S. Loe.—The spellings vary. In 1481 it is S. Clo and Seĝn Clow, and numerous other spellings of the family name S. Loe. Newtons obviously gained this name from the upspringing of a fresh group of houses in the neighbourhood of, or as part of, an older village. So in Domesday Book there are Nieue-tons (with long " i "). Thus in the hundred of Willitone there was Niewtona, now I suppose no longer existent, as part of Chilvetona (now disguised as Kilton). It was also called *Duictona*, perhaps because its owner, Wilhemus de Moione, was Sheriff of Somerset (1084-6). The Neuuentons mentioned in D.B. separately number seven, and five of these are parts of Newton, in North Petherton, in which there were several ownerships. Another is Neuuetone in Newton S. Loe. Of Englishcombe, Twerton, Tellisford, and Newton fourteen thegns were the Saxon owners. All this became the property, at the conquest, of the Bishop of Coutance. The name indicates the rise of new ownerships and fresh divisions among *IX Thegni pariter* long before the Conquest. Curiously enough, Neuetona, in North Petherton, was held by at least six thegns *pariter*, and the manors remained separate (unlike Newton S. Loe). After the Conquest, however, the Bishop of Coutance was Geoffray de Mowbray, or S. Lo (Latinised into Sancto Lawdo), from a place of that name in Brittany. He is frequently called the Bishop of S. Lo, in the *Gheld-Inquest* of 1084 and in charters. He died in 1093. Still, in Pope Nicholas' *Taxatio* (1291) the place has no distinguishing surname. It is Nyweton only. When somebody " stole a chalice and a vestment from the church " in 1340, it was from the " Church of Niewton."

In 1328, in the Inquisition of Edward III., it was found that John S. Lo held two-thirds of the manor of Seyntlo. In B.M. Charters there is " exchange of land of Crockenhulle, near Newton (S. Loe) " late in reign of Henry III. It has continued to be so called from the fourteenth century or late thirteenth. In 1310 a John de S. Lo manumitted a slave in Chew Church. It is in 1428 that John Saintelo, a younger branch of the Newton family, is certified to have held half a knight's fee in Sutton Militis or Knighton, a

part of Chew Sutton or North Sutton. The family of St.
Lo or Lando was evidently descended from one of the
vassals of the Bishop, brought over by him from St. Lo
in Brittany.[1]

Newton Somerville, N. Yeovil.—It is easy enough to de-
rive this from a personal name originating in S. Omer in
Normandy, or Somerville, now Somervieux, near Rouen.
This might pass if we did not find in the *Nomina Villarum*
of reign of Edward III. the names Newton Sermonville and
Nyeton et Sarmabille. Now, Sermon or Saraman is a
known Saxon name, and Saraman has become Sermon, which
is also a modern name, and Villa is disguised as Bille. In
Edward the Confessor's time, *Samarus tenuit in firma Regis in
mansione qui vocatur Petret*, *i.e.*, N. Petherton. Samarus is
latinised from Saraman, or Sarma. This is the name in Somer-
ton. It is also written Semar and Saemaer, which suggests to
us the name Seymour, which, of course, becomes St. Maur,
putting on a Norman cloak. It is, however, not even so simple
as this, inasmuch as it is by no means absolutely certain what
the original form of the name is. Sarmavile is a corruption of
Salmaville. Before 1225 Philip de Salemunville pur-
chased Newton for one hundred shillings, and Somerville
represents perhaps the modern French spelling of the original
home of the family. Seleman is an extant name. There are
also names Selefrith, Seleheard. Salaman is old German, from
a supposed root " salo," dark or swarthy. Perhaps this may
be a characteristic of the Somervilles.

Ile Brewers is called in D.B. Isla and Ila only. It is not
in T.E. It is Ilbruere, in a Charter in 1335 and in
1425. It is on the east bank of the River Ivel, or Isle.
Ilbrewer and Ilbruweri. William Brewere was Lord of
Northover in the time of King John. Briewere is the same
name as the Norman Bruyère, and of course has nothing
to do with the art of brewing. Certainly the name Brewer
may be derived from the trade in some cases. The origin
of this form is the Saxon Bregowar, in which Brego means

[1]Some account of the family pedigree in England may be found in Wood's
Materials for a History of Chew Magna, F. A. Wood, Bristol, 1903.

ruler and war, and is perhaps shortened from ward or geard. The William Brewere or Brewer whose name is preserved in Ile Brewers died in 1226.[1] He was the famous Baron and judge who held Bridgwater, the Manor of Odcome, and other places in Somerset. There was a William Bruere who was bishop of Exeter in 1224 who conducted Isabella, a daughter of Henry III., to Germany on her marriage with the Emperor Frederick II. as his sixth wife ! He was present at the siege of Acre, 1228. " Hic jacet " is in the choir of the Cathedral. He died in 1244. The name is therefore of historic interest.

Ilminster is clearly the " Minster of the Ivel." The Ivel, it is scarcely needful to repeat, is the name of a river. Isla is one of the most ancient of roots, meaning moist meadow lands, of which an abundance of Swiss, Alpine, and other continental examples can readily be given from Taüber. There are many amusing forms of spelling, including Oolminster and Ileminster, and Evilminster, Luminster, and Heminster, which teach us nothing of this particular name, but give us afresh the hint that in the diversity of spelling we must look for the prevailing type to get the right clue. The earliest spelling is on a charter of Ethelread the Unready, A.D. 995, Ile mynifter, *i.e.*, the " f " is really the long " s."

Ilchester is the camp on the Ile. Camden says the River Isil runneth from this to Ischalis (Ilchester). This was called *Pantavel coit*, *i.e.*, bridge, isle, wood, the Ivel Bridge in the wood. *Ile Abbots* was a manor of the abbot of Muchelney. In the quaint language of the day, the " tenent " was St. Peter. Other names from the same river were *Hilcombe* (i.e., Isl-combe, Ilcombe, and Ylcombe), Ile Moor, Ile-leigh, and we should say *Ilton* (also misleadingly spelt Hilton), only in D.B. this is found as At-Ilton, which is not the preposition " at," but shows that it was originally *Adel*-ton, or *Athel*-ton, like Athel-ney. It belonged to the abbot of Athelney.

Milbourne Port and *Milbourne Wick*.—It is simply Meleborna in D.B. According to Kemble, the ancient spell-

[1] *Dictionary of National Biography*, vol. vi., p. 297.

ing is Melda-bourne. There are numerous Melbournes and Milburns scattered up and down the country. It has also been carried across seas, just as Saxon names of places were imported in the Saxon immigrations into our country so long ago. Mill-stream is an easy explanation which will not always suit. A glance at the land valuation made at the uncontested order of William the first shows that nearly every parish, and, of course, every manor, had its *Molendinus*, or mill, valued at so much. Milborne Port is in the vale of Blackmore, on the border of Dorset, watered by a streamlet rising at Bradley Head. Here are the elements required—the stream and the gate—as is supposed. Unfortunately, this does not explain the ancient spellings which the Norman modified from Melda to Mele. As already pointed out, there are Saxon personal names Mildeo, *Melda Bourne*. Milbourne Wick is in the vale by Kingsbury (*i.e.*, a Crown domain) and here Wick is the village. From the same Saxon owner's name we have also *Melcombe Paulet*, in South Petherton, which in D.B. is merely Mele-combe, *i.e.*, Mel(d)e-combe. There is also a Milcombe in the parish of Mells. The additional Port might conceivably be derived from one of two roots, from *porta*, a gate, or *portus*, a haven. In the latter case it comes to mean a tower built at a harbour; " a walled town on a milled stream," is Mr. Pulman's explanation. Port here means " entrance " into a forest, or mere, or as a border town where dues were taken. It is Muleborne Port in 1315, *Nomina Villarum*. Melbourne is the name of an ancient hundred now mostly represented by Horethorne : *Ecclesia S'ti Johannes in Meleburna*. It is interesting to note the name of the Domesday incumbent called Reinbald, Presbyter—appearing in other places (*e.g.*, Road) as *Sacerdos* —who had been chancellor of King Edward the Confessor. Its Saxon owner was named Vitel, and we are wondering whether any local names recall it, probably much disguised. In 1086 it is the " Royal borough of Melbourne." The origin of the name *Mells* may properly and conveniently come in here. Let us observe that *Middlecote*, mentioned previously, is properly Millescote. In the time of Collinson it was depopulated, but its site is known. It was a separate

part of Melles. That Millescote became Middlecote, and Mells is always in this (not plural, but genitive) form, indicates the original presence of the "d" neglected by the Norman spellers, and it is Milde's, Meald or Melde's; and Millescote is Melde's Cot. In the D.B. it is spelt Mull(a)—*i.e.*, Muld(a). Mells is thus a personal name, like those already noted—*Middlecote* (Milles, *i.e.*, Milde's Cote) in *Babbington*, and *Middleton* (*Milde-tuna*) in *Clatworthy*. If the list of *molendi* or mills be examined, there is only one credited to Mells, and so it has no superfluity of mills to account for the origin of the name. The *Mill-leaze* in Kingston Seymour and the *Mill-piece* on South Cadbury are probably named from a mill site. A local name, *Marsh Mills*, in Over Stowey, appears in D.B. as the Mulse'ella, which is clearly not marsh mills, but the "ell" is a form of hell or hole or low-lying place or hill or ile, a stream, it may be according to the conditions; and mul is the personal name or the form would not be genitival, Mulsell. It is a manorial name. *Milverton* is most easily explained as "the tun of the mill-weare." As there were many tuns with mill-weares there must have been something specially distinctive of this Milverton to secure it this name. It is Mildweard, a compound name from which we get our common Somerset name of Millard. It is the tun of "Mildweard," and, of course, the hard consonants have as usual disappeared.

Monkton Combe is D.B. Cuma. It was there the property of Sewold Abbas de Bada and the Domesday tenant in capite was "Abbas Ste Petri de Bada." Its connection with Bath Priory therefore gave the additional name of Monkton. There is a Monks' Ham in Marston Biggott probably representing Glastonbury property, as also did Monacheton, now *West Monkton*. The spelling Morcheton is a vagary in which the letters have been wrongly copied. In the *Cartularium Saxonicum* there is a grant by Centwine King of Saxons to Hamgils, abbot of Glastonbury. Date 682. It is the property of this abbey at Domesday. The spellings Monton, Mounketon, Muneketon, Muncketon are too persistent to allow the idea of a corruption from Morcheton.

Orchard Portman.—There are also *Orchard Leigh* and *Orchard Wyndham.* Orchard is a personal name. The first of the family that we have any account of (it is said) was James, the son of Baldwyn le Orchard. In this case the name is thus from an employment *Le Orcharder.* Similarly there was *le Perrer,* the Pear-man. The name itself is a compound, ort-geard, probably wyrt (wort or herb) garden. The Gothic is Aurtegard, a garden. Of course its ultimate is the Latin *hortus,* a garden. And when Orchard-leigh, watered by the Frome, is spelt Hord-cerleia in D.B., Orcher-leia in T.E., we see at once that this is the personal name. Hordgar and Ord-gar, a frequent Saxon name of the same origin, and indeed the name Orchard, so frequent, has probably this as its real origin. Baldwyn le Orchard lived in the reign of Henry III. in 1241. Mr. Chadwyck Healey tells us of a James de Horcherd in 21 Henry III. of whom a carucate of land was bought in Doverhay, or Dovery. For several generations to the time of Henry VI. it passed down in the Orchard family, but at this time it came, in default of male issue, to Walter Portman, by a marriage with an Orchard. Walter died in the reign of Edward 4th. And so it became Orchard and Portman. Wyndham is a name closely connected with this place Orchard from the Stuart period. The pedigree is started with Sir John Wyndham, Kt., of Orchard, who married a daughter of Sir Henry Portman. He died in 1641. The historical *MSS. Commission* gives an account of the Wyndhams of Orchard. The adventures of Carew, the King of the Gipsies, and Sir William Wynham and Lord Bolingbroke are told in Carew's life.

Preston Bowyer and *Preston Torrells;* Preste-town (D.B.), both in Milverton. The descendants of Alured de Hispania, who displaced the Saxon Alwi (Holvey), gave the former to Goldcliff Priory in Monmouthshire. But it was Presteton earlier than this, arising from its connection perhaps with Milverton Church. The prior of Taunton had lands in Milverton in 1293 valued at ten shillings, and the account of lands to the Priory would not displace the name. The name Bowyer is, according to Collinson, a corruption of

Bures, and as the Domesday subtenure under the Conqueror was Hugo de Bures, the additional name is scarcely less ancient. *Torrels* goes back at least to the 14th century. In 1248, at Ivel-chester (Ilchester), in the octave of St. John the Baptist, Nicholas de Bosco and Roger Thorel, tenant, the wife of Roger Thorel, was called to warrant at Est Preston in question of land ownership. Nicholas de Bosco quitted claim, and perhaps at this time arose the name " Torrells Preston." In the time of Henry II. Wm. Torrell was lord of the whole manor of Ile Brewers. In time of Henry IV. R. Torrells gave the rector " minster lands," twenty acres. In the time of Elizabeth we read of Thorells Preston manor in chancery proceedings. The name, under the form Walter Turals, is found in D.B. in connection with Compton Martin and Seaborough. Thorell is apparently the name Thorold, a Scandinavian name, and this is short for Thorwald.

Preston Kingsweston.—In this the name Preston was a late addition, which did not exist early, and has been dropped. Kingweston is *Kinwardtona* (D.B.). The Preston arose, and was occasionally used, on account of the ownership of lands by St. Saviour's abbey of Bermondsey. Abbot's accounts exist for the year 1 Henry IV.

We may as well note here the place-name *Priston*, because it has been supposed to be derived from its connection with Bath Abbey. There is a charter which purports that a grant of land was made here in 931 to the Abbey by King Athelstan. The D.B. spelling, however, is Prisc-ton and Prise-ton, and if this is correct it has been softened to Pryssheton and Prysshton, just as Aesc is softened to ash; Prisc means a coppice, copse, or brushwood. It is celtic. There is a Prik (Prysc) in Cardigan, and others in Brecknock and near Swansea. But it is, after all, more probable that this spelling Prisc is simply a mistake not infrequent on account of the similarity in mediæval MSS. in the shape of the letters " c " and " t." It is thus Prist or Priest-ton, arising from its ecclesiastical connection.

Norton Hawkfield and Norton Malreward are close together locally. Norton is a geographical name given because

it is a tun north of the mother parish of Chew, to which Hawkfield still belongs. Bishop Sutton is south of this parish of Chew, of which it is a part civilly. Hawkfield is identified by Collinson with the Hauckewella of Domesday, and is so fixed in Mr. Eyton's[1] scheme. With this Mr. Bates Harbin[2] disagrees. In his five-hide scheme he identifies this Hauckewella with Hawkwell in the south of the county. It is called Hawkwell in chancery proceedings in the time of Elizabeth. This Havechewella is, of course, Hafoc (A.S.) a hawk, and wella a well. As a matter of names the present designation, Hawkfield, is more likely to be a corruption of Hautville than of Hawkwell, and we have noted that the local pronunciation of the old people is " A-vill " as nearly as one can re-produce it. A later spelling, Hawtfeld, is a stage in the process of corruption. In 1325 a licence to Sir Geoffrey de Hauteville to choose a confessor for one year is granted.[3] Then Sir John de Hautville was Lord of Norton—perhaps earlier. In 1316-1324 Sir Geoffrey was M.P. for Somerset, Bucks, and Wilts. This Hautville family is identified with that of one of the most interesting in Europe, a branch of the Norman kings of Naples and Sicily, descended from a Norman viking, Hialt, or Healthene, and traceable to the ninth century, and of the line of Tancred de Hauteville in the diocese of Coutance.

If Eyton is correct, the D.B. spelling is Hauckewella, and after that the first mention is in a deed, according to which bishop Jocelyn (1229) gave Thomas de Altavilla half a hide, or sixty acres of land in Dundry, in return for service of knight's fee in Rockesburg and Draycott. This land was held by Reginald de Hauteville.[4] In 1620 it is Hautefield or Hawkfield in a conveyance. A most easy, but really false, explanation of the name as it stands would be to resolve it into the two words, a hawk and a field, and further suggest that these were the emblems of an escutcheon, or preserved some trace of legendary lore.

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[1]Eyton : *Domesday Studies*, vol. ii., p. 21. [2]S. A. Soc. Proceedings, Article on *Five Hide Unit.* [3]Drokenford's *Register*, p. 250, S.R.S., 1887. [4]*Somerset Fines*, S.R.S., vol. vi., pp. 72-73.

John de Hauteville, the hero in question, " called by the voice of war to martial fame," is said to have been with Edward the First in Palestine, and he may or may not have been the first of his family to possess the manor as the gift of that king. If the question be asked, Did the family take their name from the place or give their name to it?—which is variously spelt Hauteville and Altavilla—it may be answered that in regard to the origin of personal names the prefix " de " is significant of origin from a place, and " le " of origin from an employment. Now Altavilla is evidently the latin form of the French Hauteville, and must mean " high-town " or " high-hamlet." Sir John Hauteville is the subject of more than one fairly well-known legend. There is the story of the quoit. This man of muscle flung a huge stone from the top of that portion of the Wansdyke called Maes Knoll, all adown the steep gradient to a spot half-way between Pensford and Stanton Drew—a distance of two miles, called, from this wonderful feat, the Quoits Farm. The quoit is there by the door of the farmhouse. What more evidence do you want? True, it weighs some tons. But now, quoit is a celtic word, spelt by Borlase, the distinguished author of *Cornish Antiquities,* koeten. A cromlech in Cornwall is called the giant's quoit. Koeten means a broad, thin stone, and some modern men connect the one in question with those other great stones at Stanton Drew, usually called druid stones. Is the quoit the serpent's head of this great circle? The story is also told that when S. Looe, of Southetown (Sutton) Manor House, in Knighton Sutton, was building his battlemented wall, Hawkwell passed by, and asked what this wall was meant for. On being told " to keep out such fellows as you," this warrior stepped over it, having legs as long as his arms were strong.

Norton Malreward.—The usual explanation of the family name Malreward is the tradition that the name was given by John de Hauteville when the manor was granted to him by Edward I. as a reward for his services in the Holy Land, and to which he scornfully applied the epithet indicating that

he had received but a poor reward.[1] Whatever may be the origin of the name Malreward, it is found in Domesday. Gosfrid Malruard was a tenant of the Bishop of Coutance, displacing the Saxon thegn Alvered. In 1260, John Maureward and Thomas de Alta Villa are witnesses to grant by prior of Bath of a piece of garden ground.[2] The Maurewards also possessed estates in Devonshire, Dorsetshire, and Wiltshire. Sir Wm. Malreward gave the church of Twerton to the nuns of Kington S. Michael, Wiltshire, a grant confirmed in reign of Henry III. by his grandson, Sir Geoffrey. The name is thus either Malreward or Maureward, and the latter is probably a Norman softening of the former, and thus we get the names Marwood and Morewood, to which fanciful explanations may be given. In the *Battle Abbey Roll* there is a name Maulard, *i.e.*, a nickname, the Mauler. If Maureward is the original mar, meaning famous, and weard defence, this explains the personal name. Norton was called by this additional manorial name in 1257 and therefore at least early in the 13th century. In *Somerset Itinerant Justices' Pleas*: "The assize of novel disseisin which Thomas de Hauteville arrangeth against William Malreward, John Maureward, touching his pasture in Norton Malreward."

[1]*Collections for a Parochial History of Chew Magna.* F. A. Wood, Bristol, 1903. [2]*Bath Chartulary.* Lincoln's Inn MSS., S.R.S., p. 25.

CHAPTER XXVII.

Doubled Names (continued).

Sampford Arundel is Sampforda D.B. and T.E. There are five places spelt Sanforda, with variants Sanfort and Santfort. These are identified with Samford Brett, Sampford Arundel, Sampford Orcas, and Saltford, near Bath, and in Wembdon in Sandford Farm, alias Sampford Bickfield, and a Sanford in Winscome, and a Sandford Cheslade (manor name of the 17th century), and there is La Sonde, perhaps in Kew Stoke. Sandford with Cheslade is an interesting doublet, inasmuch as the prefix *ches* is for *ceosel*, in numerous place-names indicative of a gravel soil, and *lade* is a course or way, mostly a water course. Cheslade may in this instance have become a personal name—modern Chislett. We are inclined to regard this name as from the personal name Ceolsig (-lade), shortened to chis. Anyhow, it is curious and worth noting. *Saltford*, on the Avon near Bath, is Sandford (D.B.). It is the development to Salt-ford which differentiates the name from the rest. The per-sistence of the sound sal through the subsequent spellings shows that san is an imperfect spelling. Saltford is the saehl—salh or sael—ford, "the ford of willows." There is a late spelling, Sawffomde, for Sanford and Santford in Sampford Arundel. The early spellings, Sant and San-ford, the Norman sounds for the heavily consonated word Sumpf (our swamp) abhorrent to Norman lips and Norman ears. It is on the moor-way on the high road to Exeter, a short distance from Wellington. The remainder of those Sandfords have the common element of possessing a sandy soil or subsoil, and so are geologically descriptive. They are sandy fords or sandy roads. As early as 1297 the T.E. gives the double name, Saunford Arundel. In reality the family connection with the place-name goes back to the

conquest itself. William disposed of this manor to Roger Arundel (which some consider a form of d'hirondelle, swallow or swift, as a sobriquet, which assumed the well-known form of Arundel), displacing Ailward and two thegns, who were the tenants previously. There is a Sir John Arundel, time of Henry III., and so late as 1541 Sir Thomas Arundel, Knight of Wardour Castle, had large possessions in Somerset. The Domesday Arundel was rapacious even to sacrilege, and had tenants in all parts of Somerset. The persistence of a name so long is some evidence, if it were needed, of the deep impression made by Norman occupation.

Sampford Brett.—1329, Sandforde Bret; 1404, Sampford Brit. In 1579 Samforde Birte, which, by mistake, actually becomes Sampford Birke. It is close by Williton. It was a member of the family of Brett that took part in the murder of St. Thomas of Canterbury. Sampford Bret was held by Simon le Bret of the honour of Dunster, by the service of half a knight's fee. His brother William, of Sandford, is mentioned in *Final Concords* 1230-1250. This Simon had two sons—Richard, who was called Brito (the murderor of Thomas Beckett), and Edmund, who from this place was called Sanford. Richard died in Palestine, fighing the Saracens as a penance. It was his granddaughter Alice who was a benefactor to Woodspring Priory, dedicated to St. Thomas of Canterbury. Mr. Chadwick Healey tells us a story of 1280 in which there was a quarrel in a tavern at Porlock. Walter Barfoot struck Elias le Barun, and killed him. The coroner on the occasion of the inquest was William le Bret, *i.e.*, William the Breton. There is a seal extant of Simon le Breth, or Brito, of the time of King John. In Domesday Book there is an Ansgar Brito, Francus Tegnus, that is Norman thane, descended from Walter Brito, Baron of Odcombe. But there is no traceable connection between this family and Sandford Brett. It may still have existed.[1]

Sampford Orcas.—Collinson informs us that Richard de

[1]See *Honour of Odcombe and Barony of Brit*, by T. Bond. S.A.S. Proceedings, XXI., ii., 8. Also *Particular Description of County of Somerset*, S.R.S., vol. xv., p. 105.

Pyramidum dictarum specimen juxta Malmesburii descriptionem.
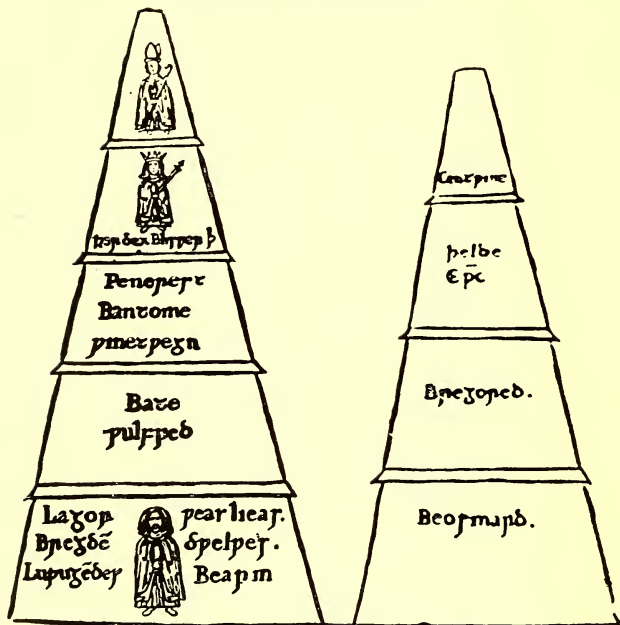
THE TWO PYRAMIDS,
WITH NAMES OF BENEFACTORS, BOTH KINGS AND BISHOPS.

Orescruilz was lord of Sampford Orcas in the beginning of King John's reign, 1199. In the T.E. it has no double name, 1297. In *Kirby's Quest*, reign of Edward III., it is simply Sanford and Sampford. In mediæval wills in 1415 it is Sampford Orskeys, Orgays in 1502, Orkeys in 1505, Orgues in 1594, and Orkas in 1586. The ownership goes back to the time of Henry I. (1100-1135), when Henry Orescuiltz held a knight's fee of the Abbey of Glastonbury, and in 1166 this was held by Helias, son of this Henry. Helias was the father of Maude Orescuiltz, lady of Sanford Orcas, who married William Fitz-John, of Harptree.

Shepton Montague, Shepton Beauchamp, Shepton Mallet. —All merely Sceptona and Sepetona in D.B., *i.e.*, sheeptown. The double names, Montacute and Mallet, occur in the *Eccl. Tax.*, 1291, and, as might be expected from the greatness of those families at the time of the Conquest, are the earliest fixed double names found. Charters show that Septon was held by William de Montacuto in 1272. Earlier, Drogo de Montacute was a tenant of the Conqueror's half-brother, the Count Moretain, who purchased the manor then called Bisopeston, that is Bishopston, from the abbot of Athelney, and within four years of the Conquest erected his castle of Montacute. The name Montacute, latinised form of Montague, is a singular instance of the appropriate transference of a name. The castle is built on a peaked hill, and readily suggested the application of the Norman name of the family, who appear to have been commanders of the castle of the great and prosperous earl.

Shepton Montague had not only the Domesday name Bisopestona, but an earlier saxon name. It was called Lodegaresbury and Logderestone. Lodegar is a Saxon name, and is the same as Leodgeard, found in *Lydyeard*. Lodegar was, it is said, a bishop, and certainly there was a Bishop Lydyeard. From this fact it was called Bisopestone. Though the Normans deprived the place of its ancient name, there is still a tything in the parish bearing this name. But where is Shepton from in this case? Is it short for Bishopston? We have found no spellings bearing out such a possibility.

Shepton Beauchamp[1] is Sceptona Skeptona in D.B., T.E., 1297. A curious spelling in the *Exchequer Lay Subsidies* (Edward III.) is Shepton Bealchamp. It is quite possible, as has been previously suggested, with the known modification of consonants, that scep is a form of the name Sceaft. Scaeftwine is a known Saxon name, easily corrupted to Sceptone. This would certainly account for the several names better than the idea that they were great emporiums for sheep. For were they so at this early period? Sceaftwine was a great saxon landlord. In *Pipe Rolls* of the time of Richard I. (1196 Escheats) include Stoke, Merston, and Babcary, lands of Robert Beauchamp, son of the first Robert, and in 1251 the son of the second Robert died " seized " of the manors of Stoke, Merston, Shepstone, and Hache. The first mention of the Beauchamp family in connection with Somerset is in 1002, when Robert Beauchamp, possibly the son of Robert FitzIvo, of D.B., witnesses to a charter by which Ansger Brito gave his land of Prestitone to the Priory of Bermundsey Abbey, Surrey.

In Creech St. Michael is *Sheepham Moor*. This may be the " sheep pasture " or " Sceaft-ham." *Shepton Bokeland,* or a part of it, is also called Shepton Mallet.

Sock Dennis is a delightfully mysterious name, and beside it is also called Sock Malerbie,[2] and in Mudford there is Olddesock (1342), also called *Mudford Soc,* later companion manor to *Woodford Terry,* which is Old Sock. This Old Sok is the same as Sok Malerbe. The Domesday spellings are Socca and Soca, alias Soche, and the Saxon owner is, oddly enough, Tochi or Stochi. Tochi is, no doubt, the Wessex name Toke. The word soke, soc, in such names as Soc-burn, Soc-lege (Suckley) preserve the memory of an ancient form of tenure. A soc is a " franchise," *i.e.*, land held by socage. It also has an interesting allusion to the possession of the power, confined within certain pre-

[1]For numerous notices of the Beauchamp family, S.A.S. Proceedings, XXVII., ii., 20 ; *Barony of Beauchamp ;* also the interesting notes of the Rev. S. H. Bates-Harbin in Gerard's *Particular History of the County of Somerset,* S.R.S., vol. xv. [2]Called by Gerard " now Socke and Bealy," *ibid.*, p. 207.

cincts, of hearing suits and administering justice. Socu is "seeking into," and sacu is A.S., a lawsuit or inquiry. The verb is sacan, to contend. The derivative word, "beseech," has thus a sidelight cast on it. Socage is a certain service of a tenant other than knight's service.

The name Soc Denneis occurs as early as 1256, 1278-9. "Release in Brudenwere, in the manor of Sok Denis." "Grant of seisin in the manor of Sook Denys," 1389. "Seal of John de Berkeley, or Bercley, of Sockes Denys Manor," 1389. On the other hand, in 1175-1189, the manor of Soc is confirmed to Richard, bishop of Winchester, and in 1216-1272, "grant for taxes in the church of St. John Baptist of Sok." Hence the name Denis is late thirteenth century.

With this name Denis may be connected *Seavington Denis*. In, *i.e.*, Edward IV.'s reign there are receivers' and wardens' accounts for Sevenhampton Denis and Denys (Seofonamtona). The name Deneys occurs as early as the 12th century as the name of the holder of Edgborough, and Mr. Healey mentions that in 1260 John le Deneys and Robert le Deneys met at Roger de Cokerny's tavern in Dovery. Denise is a name occurring in *Bede*, Denises burna. As a matter of hagiology, Denis is, as in "Denisburn," a shortened form of Dionysius, the Saint. The personal name is, however, usually derived from Dane, Le Denis, the Dane.[1] A Denis came into possession of Soc in the 13th and of Seavington in the 14th centuries. Any particulars of the families we know not. As there is also *Seavington Abbas*, it may just be mentioned that abbas arises from the possession by the abbot of Adelinensia, or Athelney.

Sutton Bingham, or *Sutton Calvel*. These Suttons are, of course, Sutona, or south towns, generally south of the place near to one which is more important, or of which they were manorially or ecclesiastically a part. It was convenient to designate them by points of the compass or as New-tons. The Norton to Sutton Bingham appears to be Norton-

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[1] "King John having wrested out of ye citizens exchanged it with William ye Dane for ye parke of Petherton," *ibid.* William the Dane is William Dacus. Bealy might be shortened from the Saxon Bealdthun, but it is probably a curious corruption of Maierbie.

sub-Hamdon. A previous name was *Sutton Calvel*. Roger Arundel was Domesday tenant, and his tenant was Roger Boisellus, who is also identified with Roger Calvus. In 1162, time of Henry II., there was a Robert Calvel. Calvus may be a latinised form of this (or a nickname "bald"), and Calvel is very likely to be the A.S. name Caefel, which again appears in North Petherton, as *Clavels-hay*, a hamlet, and obsolete. This became Classy, Clawsey, and Classway, absolutely uninterpretable until tracked down. Caefel is called Clavel, easily in popular pronunciation. It changed to Sutton Bingham not earlier than the reign of Henry III., when William de Bingham, of the family of Binghams, of Melcombe, Dorset, the founder of the Melcombe branch, married Cecilia, daughter of Geoffrey de Mandeville, and was by this marriage brought into connection with the county and this place.[1] Bing may be a shortened form of Binning, a patronymic of Binna. Bing-ham is itself a place-name, become a family name. It is true that bing is a Scandinavian word, meaning a "heap of corn," and so by a twist, if the vowel be short in ham, Bingham means a corn-field. There is a Bingham in Notts, Bing-Weston in Salop, Bingley in Yorks. Binns is a frequent name, and to the personal name the place-names are traceable.

Sutton Mallet is a chapelry in Shepton Mallett, and Sutton Montis is short for Sutton Montacute, found in Shepton Montacute. It is also called Sutton Montague and Sutton Montaigne, and is mentioned in D.B. as Sutuna only. Sutton Abbas (of Athelney) is now Long Sutton.

Stanton Drew, Stanton Prior. The number of Stantons in the land is immense, as any gazetteer will show. We do not feel confident that they are all from stony places. Certainly not all from characteristic ancient remains called Druidical. Stanton Drew may be unique among them in this respect. That some of them are disguised forms of personal names we feel convinced. Now, among the thanes of Edward Confessor, Taini Regis Edwardi, A.D. 1086, the

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[1] John de Bingham lived in the reign of Henry I.

name Estan occurs.   One Estan was owner of Ratdeflet, now Radlet, in Spaxton; of Toches-willa, now "Tucks"-well—remember Friar Tuck in "Ivanhoe"—and of Otram-metona, now Otterhampton. And Estan is a frequent and very ancient Saxon name, surviving now as Easton, which denizons of a village will call Eason—i.e., with the two first vowels long. Many of these names are, as authority tells us, themselves shortened forms of names, and Estan appears as Ealhstan—accounting for the long vowels—and Ealhstan is possibly shortened from Athelstane. The proof is that the same person is referred to by those several names in authorities. Easton is sometimes Heahstan.   Ealstan was the name of Alfred's fighting bishop of Sherbourne. There are other examples of shortened names, as Atilton for Adel or Athel-ton; Ling, near Athelney, is clipped up from Erlengen, though usually taken to be from Atheling; Telm is short for Adhelm, and flourish as Great Elm and Little Elm. These are near Frome, and we have to remember that Adhelm, Aldhelm, Atelm, founded S. John of Frome. These are suggestions which are not without corroborations and account further for the extraordinary fact that Aldhelm and Athelstan—names closely associated with Somerset—seem otherwise to have left no traces of their presence even in those localities where they might fairly be expected. In the fourteen or fifteen cases in which there occur Estana, Estona, Estan-tona, Stana, and Stantona, and in one case Esta(n)wella (Stawell), it is not easy to determine, in some cases, whether the Saxon scribes, as is most natural, meant the personal name Eston, or a point of the compass, East-ton, or the Norman euphonic vowel before two hard consonants. As a rule, when spelt Estona, it is a point of the compass, as in those cases of manors in Estona, Batheaston, to which Westona corresponds, and this is possibly the case with Easton, balanced by Weston-in-Gordano.[1] This may well be, but in the 12th century, if the identification is correct, this Easton would appear to be an extraordinary instance of the shortening of a

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[1] *Somerset Pleas*, Thirteenth Century.   S.R.S., vol. xi.

name beyond recognition. It is Agelineston, and Egelingeston. In the Domesday account this is Ascelin's-ton. Ascelin was under tenant of Weston-in-Gordano. Whatever this is, Egelings-ton is near Tiche-ham (Tichen-ham). Whereas Estana, called Stone Farm, in Mudford; Estan-tona, Stanton Drew; Stana in Hutton, (E) Stan-tona, Stanton Prior, and Stantuna (Estan-tona, modern White Stanton), Stawell, Estan-wella,[1] the personal name so well known may be at the base. It is confessedly difficult to account for the name stone-town in many cases by any appeal to the local characteristics, past or present, and it is obvious that the explanations of this kind thus attempted go astray. In the vicinity of Stanton Prior, Adelstan, the king, gave land in Presti-tona to the prior of Bath in 931. And that Estan-tona was king's land later is clear from the fact that there was a grant of land by King Eadgar to Aescwig, abbot of St. Peter's, Bath, 965. Aescwig is, no doubt, the modern personal name Eastwick, and not a wick at all in the sense of a hamlet. Stanton Wick is a part and tything of Stanton Drew. From this possession of the priory is derived the name Stanton Prior. Its earliest clear use is quite late, as it is not so called in the *Nomina Villarum*—that is, late fourteenth century.

Stanton Drew, on the other hand, is so called in 1297 (T.E.) Stanton Dru. In the Bath Chartulary it is Standondru, which looks like Stone-Dundry. And this is spelt Dundray and Dendray, all probably freaks of spelling. "The Young Dru" was the name of Drugo de Montacute. It is a personal name which we may trace back. In 12th Edward III. (1339) Walter Dru is said to hold a knight's fee in Stanton. In 1248 Alice, who was the wife of Drogo de Stanton, was "tenant" in a cause for three "fertings" of land in Stantonerwick. In what way Drogo first became connected with Stanton does not appear, but Collinson vaguely says Geoffrey de Stanton bore the appelation of Drogo, and gave the place his name by way of distinction. It does not need again to be pointed out how evanescent the "g" sound is. Drogo is probably the

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[1]This is probably the "Stone Well."

old German Trago, derived by Forstenman from a Gothic root meaning "to run," which assumed the forms Tray, Drage, and possibly accounts for such a place-name as Drayton, as well as Stanton Drew. There are nine Draycotts and a score of Draytons tolerably well known, and several Drewtons and Dreggs. A Bristol family of Drew remained connected with the neighbourhood so far on as the reign of Henry VIII., for the dissolved religious house at Barrow Gurney (1536), the house and demesne lands of the Priory were granted to John Drew, of Bristol. If Drew were the original name from dreagh, an oak, and referred to the druidical remains, earlier indications of the use of the name would be found than the 12th and 13th centuries. In the county of Devon there is a Teignton Drews, where, curiously enough, there is a cromlech on the Shelstone estate, a flat altar-like stone, mounted on stone legs, and a logan stone, the latter, perhaps, artificial. Don-Cairn, in Breconshire, is interpreted as the Druids-heap. In the light of the numerous other place-names, it is the personal name Drew, Trew, as in Trewern.

CHAPTER XXVIII.

Doubled Names (continued).

Stones and Stokes and other Names.

The place-names ending in stone are of special interest when they have their origin in remarkable cromlechs, or in boundary stones and stones of meeting. Where this is not the case they are often the clipped forms of personal names. It must not be forgotten that, philologically, the longer name is the original form.

Whitstone Hundred appears clearly to be named from a huge monolith. Beside this, the stones at Battlegore, near Williton, are the few remains of a cromlech or dolmen. In the little valley of Prestleigh, running up to the east, and at the head of the valley on the north side and almost on the sky-line, seven hundred feet above the sea level, is a lane leading from Whitstone Farm, where stands a monolith four and a half feet high and three and a half broad, square in shape. This is the white-stone. It is of oolitic formation. Perhaps it was the trysting place of the hundred. The possibility of a landowner Wihtstan must not be forgotten.[1] *Bemstone,* near to Allerton, is in D.B. Bimastone. This appears to some to be derived from the Saxon beam, which means a pillar, originally a tree-stump. The Stone, Bemstone (D.B. Stana) is known, but not that of *Bulstone.* The reason of this latter is because it is a personal name, Bollo's ton. Hore stones, as boundary stones, are frequent. Hare means white or grey; haran or graegan, gray stones. *Stone* (D.B. Stana) in East Pennard is probably from the name of one of the thegns who held under the abbot of Glastonbury, as may be Stane in Mudford; *Stanbury*[2] is prob-

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[1]The name Whetstone is found as an inscription on the headstone of a picturesque farm house where the courts of the hundred of Abdich and Bulstone used to be held. Gerard, p. 143. [2]Now called Stammery Hill.

ably the tun of Stanburh, a woman's name, between Beamin-ster Down and Axminster, where an ancient British and Roman road joins the Fosse-way at the latter place. The prefixes *Stoney Littleton* (D.B. Liteltona), in Wellow; *Stoney Stoke*, in Shepton Montague; and *Stoney Stratton*, near Evercreech (D.B., Stoca), are later additions. Littleton has not the prefix in the *Nomina Villarum* of the 14th century. The numerous Littletons needed distinguishing. *Stoniland* is in Cannington. All of which describe physical characteristics. Houndstone, Odcombe, is the personal name Hunstan, as found in Hun-stanton in Norfolk.

Stokes are so very many that it was impossible they should remain unmarked by affix or prefix. There are double names distinguished as Stokes. Sometimes it is a saint as Gregorestock, Greegoristoke (in the 16th century, chiefly in Wilts), Gregory Stoke and now *Stoke St. Gregory* (two miles from Athelney station), *Stoke St. Mary* (near Thorne Falcon), and *Stoke St. Michael* (also called Stoke Lane). The D.B. spelling is merely stoca and estoca. In the *Lay Subsidies*, Edward III. is Miglestoke—*i.e.*, Michael Stoke. There is no mystery about the meaning of stoke any more than that of post. A stoke is presumably a stoc or stump of a tree, just as post may indicate a place. So even in Anglo-Saxon by a similar analogy a stoc meant a place, and grew into usage as meaning a village or hamlet whether stockaded or not. If stock meant a fixed storeplace, it is little surprise if stock came to mean cattle. The ramifications of meaning are no more surprising than the extraordinary agility of the word post to express so many relations familiar to us. St. Gregory is, we suppose, the 6th century Pope Gregory the Great, about whom the pretty story, which is like so many pretty stories *bien trovato*, if not authenticated, of the British youths in the Roman slave market is told. Miglestoke is also called Miglis-church. We may here find the key to a puzzling local name in the parish of Brockley, *Midgehill*. It is spelt Migel and Migle. This has, of course, been interpreted as referring to the abundance of midges and in other ways. This particular locality was the possession of a church of an owner bearing the name of Migel or S.

Michael. *Stoke Lane*, the other name of Stoke Michael, is in reality Stoke Land, either the village land or, it is said, from the root with the longer vowel stoc, meaning the bole of a tree, and so means wood-land. But we do not find this double root in authorities. This is the meaning of Stocklan in *Stockland Bristol*, called Stokeland and *Stokelonde Gaunts* from its connection with the *Hospitale Sancti Marci de Gaunt sive Byleswyke juxta Bristoliam*.

Stoke Trister is said to be a vagrant form of D'Estre, or Del Estre, so called from Richard del Estre, who in 1166 possessed the manor, as appears from the *Liber Niger*, as holding Villa del Estre. William del Estre was a feofee of the Comte de Moretain at Domesday, and it is thought Richard was descended from him. In Domesday Book it is Stoca only, and at present it is a mere mean hamlet with a modern church. In the *Pedes Finium*, we find the name Richard de Estre, under the date of 1220. In 1284 it is Tristerestok, and Stoke Tristres in Drokenford's Register. In the *Nomina Villarum* it is spelt Tritestoke. Trister has actually been explained by Ducange as meaning " the place of tryst," or meeting for a hunt. In the parish register of the 18th century it suffers the indignity of being called Stoke-Fuster. Obviously the mark in the initial consonant was intended to be the stroke of the second. Our own opinion of this d'Estre is that it is, after the usual silly fashion, a transmuted form of the Saxon name Thrista—*i.e.*, Trista—and the people preserved the name when the would-be aristocrat disguised it. We still have the English surname Trist. Otherwise the more probable explanation is that Del Estre is merely a form of De Lestra (*i.e.*, Leicester), a tenant of the Count of Moretain at Bickenhall and Poyntington. But how does this account for the "t" in Trister?

Names that are really double which have crushed into one word are *Stogumber* and *Stogursey*, that is Stoke-Gummaer and Stoke Courci. In 1243 and 1246 we find Stoke-Gumber, and in 1257 Stoke Gomer, and in 1285 Stoke Gowmer. In 1291 (T.E.) it is Stokgommer. Its vagaries are delightful : Sockgumber, Stogomere, Stowgummer, and even Stoke Gunner,

in the *Somerset Pleas*. *Gummaer*[1] is a personal name found also as Gumbeorht and Gumburh. It may seen strange that, probably, the local names Amers-ham, have all a name Ambre, latinised to Ambrosius at their base. Ames-bury was spelt Ambres-bury, the British form of it is Ambrius, which was the name of a monk. An estate in Stogumber held as a living was *Ecclesia Sanctae Mariae in Warverdines*."[2] Warverdine is a Saxon name, and that is Waerweard. Waer is wary, and weard is guard. The end, "ine," is shortened from the latinised form "inus."

Stogursey, or Stoke Courci, was so called in the 12th century. In D.B. Estocha, it is Stok Curcy in T.E. 1297, and in a charter grant of the manor of Stoke Curcy, 1241, and Edward I., 1299, it is distinctively so called. But it was even earlier. There was a William de Courci, who died in 1176, great grandson of William de Faleise. John de Courci was the conqueror of Ulster, and a soldier of fortune. He, with his brother, Jordan de Courci, appears as a witness to a grant by William de Courci to St. Andrew of Stoke, which foundation, in days of Henry I., William de Faleise, the Domesday owner, or his son, had bestowed on the abbey of Lonlay, in Normandy. In the beginning of the reign of Stephen, a Robert de Curci was chief butler to the Empress Matilda, and founded Cannington Nunnery. The De Courceys had a castle in Stoke, of which there are still some remains. It becomes Stogursey in the 15th century, or a little earlier, in documents.

Rodney Stoke, also called Stoke Rodney. In D.B. stocca; in the T.E., 1291, it is Stokgifford. There is, of course, a Gloucestershire Stoke Gifford. The Giffords were not a Norman baronial family. A Walter Gifard (made Earl of Buckingham) held Maiden Bradley in time of Edward the Confessor. This was Walter Gifard, son of Osborne de Boleto, a relation of William the Conqueror.[3] The name

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[1]The origin of the Saxon name is *guma* or *gumman*, a man, and *maer*, distinguished, as in *brydguma*, a bridegroom. This is the "goodman," or "gumman," of the house in the parable, *i.e.*, the lord or master. Gummow is a common name in South Somerset now. [2]Eyton identifies Stokegomer with this church. Stokegomer itself does not occur in Domesday. [3]Hoare's *Wiltshire*, vol. i.

is Saxon, and appears to be originally Gifweard, Gifheard, also Giforth.[1] Gifweard becomes Gifard, and with the aspirate Gifheard. This name is perhaps a pleasing instance of a Saxon holding up his head in the flood of Normans. It is an ancient name in the county of Somerset. A Walter Giffard was one of the heroes of Hastings and a Domesday commissioner. An Osbern Gifard is a tenant of Canola—that is, Canola or *Knowle* (Bristol) in D.B. The family was, however, widely spread. The " a " in Canola is only the Norman way of easing the unpronounceable consonants of which examples have more than once been given. Knowles abound in Somerset, and some of them are truly calvaries, hillocks shaped like a skull—" the place of a skull," as that in Chew Magna. A Walterus Giftheard is a witness in 1086 to a charter giving Banwell to the church of St. Andrew, Wells. In 1266 a Geoffrey Giffard became chancellor of England and bishop of Worcester. He was younger brother of a Walter Giffard who in 1264 was Bishop of Bath and Wells and in 1266 transferred to York. He made Geoffrey canon of Wells and rector of Mells. The name Stoke Giffard commenced in the thirteenth century and lasted until the fifteenth, when it gave way to Stoke Rodney. Rodney is a personal name. In the time of Henry VIII. it was still Stoke Giffard, for the inhabitants of Stoke Giffard brought an action against Sir John Rodney in Star Chamber proceedings for enclosure of commons, stopping of roads, and other high-handed proceedings of a mediæval squire, or rather, lord of the manor, as the " squire " is a modern product. The Rodneys were there, but it is not until late in the 16th century that the name begins to change. George Bridges Rodney was an admiral, the " saviour of Jamaica," and the first Baron Rodney of Rodney Stoke (November, 1792). The name appears therefore much later than most of this class. As to Rodney, this is a Scandinavian name, Rhodni, meaning rhod, glory, and " ni," young. The village named Road is from this personal name Hrod in all probability.

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[1] See page 68.

Stoke Pero, also called Stoke Perry.—Stoke Pero is one of the three parishes of the local doggerel :—"Culbone, Oare, and Stoke Pero, Parishes three, no parson 'el go to." Pirou Castle is near to Coutance and Carteret, three miles from Lissay seawards. It is at the back of the sandhills, amid lonely marshes. A small grey turret still remains. It was the watch-tower of Pirou castle. The castle furnished a knight to the army of covetous adventurers that conquered England. His services were rewarded by the gift of the manor of Stoke (D.B. Esthoca). The story is attractive. The name, however, does not occur in Somerset D.B. There is really no evidence when a family of this name settled at this particular Stoke. There is an Alexander de Pirou, who made a grant to the abbey of Athelney of a serf, "Frewin my rustic," with one fur-long of land of the date 1174-1191.[1] There is also evidence in the assize roll that a Gilbert de Pirou was there in the time of Edward I., and that Hugh Pyro was rector in the days of Edward III. (1326). The name is variously spelt—Piro, Pirow, Pirou, Pyrrhou, Pero. A family of this name lived in Luccombe at Almsworthy. A Robert de Piro held one knight's fee in Devon. It is just possible that this name is native. It is the Anglo-Saxon word *peru*, a pear (the Latin pirum), found in our modern name Perry. In an MS. Register of Abbots of Athelney a pear tree is the mark of a boundary of Ham, near Bridgwater. "*Ad arborem fructuosum id est Perie*." We have *Perry Fitchet* and *Perry Furneaux* in Wembdon as names of manors, D.B. Perri. Perriton is in D.B. Peri-ton. All traces of this name, Perry Fitchet and Furneaux, are interesting. In 1335, Henry III., "Manor of Purifitchet, part of the inheritance of Thomas Fitchet." In the time of Edward III. (24) there are deeds concerning Pirie, Purye, or Purifychet. It is Pury, or Pury-fitchet, therefore, from the 13th century. In 1242 Little Sutton in the hundred of Whitley belonged to William Fitchett. There are also witnesses to the same grant to

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[1]Extracts from the Register of the abbey of Athelney. *Chartulary of Athelney*. S. R. S., vol. xiv., p. 135.

Athelney of an acre of meadow in Dunmere, a Hugh Fichet of Spaxton, and a William Fichet of Merridge. Fitchet is a dialectical Somerset word for a stoat or polecat. It is therefore most likely in origin a nickname. Furneaux is regarded by Bardsley[1] a form of Furner, the " ovener," or baker. There was a Sir Simon de Furneaux, lord of Kilve, who died in 1328. The original name appears to be Furnell. A person of this name held lands of the bishop of London in Middlesex (1210). A footing in the county of Somerset was obtained in the reign of King John by marriage with a daughter of Robert Fitz-William. De Furnell, De Salice, De Popham (the only one who is not " de " is Fitchett) are co-witnesses frequently. *Dunwere* is on the opposite side of the Parrett, and " Hamp," *i.e.*, Hamme, and Dunwere is clearly the name of a river wear. On the Tian (or Tone) three fisheries are given (1170) to S. Athelwin of Athelynganye called Est-were, Mere-were, another held by Janswine (Eanwine an 8th century name, Janwin, probably origin of Jenning) and another called Hengestwere.

Stocklinch Otters-ay, Stokelinch, is a compound name, Stoke-linch. There is also *Stoke-linch Magdalen*, villes about which Domesday is silent. Nor does T.E. help us. We find Stoke-lynch Ostriter in the time of Edward III. As " ay " or " ey," " ig," means an island, *Otters-ey* would seem to be simply and easily to be taken to mean mean the otter's island. We need to find the otters. Collinson derives it from a name which, as a search discovers, is mentioned in the Edwardian (1st) perambulation of the forest of Neroche. Oter-schaw is the name of a wood of Isle Abbots manor. In 1290 we find the name Simon le Ostricer, *i.e.*, Simon the Falconer, and the spelling " Ostriter " points to this derivation. Oter-schaw is probably a shortening of the same name, " the Falconer's wood." An Ostricer (Ostrigier) is a term of falconry generally limited to a keeper of goshawks and tercels. It assumes the forms Ostringer, and in Shakespeare Astringer. A modern personal name from this is

[1] *Our English Surnames*, Bardsley ; Chatto and Windus.

Ostrich, so easily confused with the mighty bird. In *Kirby's Quest* 14th Edward 1st, William le Ostricer, *i.e.*, William le Falconer, is said to have held the manor of Stocklinch Ottersay of Alan Plukenett by the service of bringing up one goshawk.

Stoke Abbots.—In the Lay Subsidies (Edward I.) we find this Stoke in the hundred of Chew—and the abbot is the abbot of Kynesham (*i.e.*, Keynsham)—alongside Timsbury, Clutton, Staweye, Norton Malreward (spelt Marleward), and Norton Hauteville, Sutton Militis (now known as Knighton Sutton) and Stok Militis. In the reign of Henry VIII., John Seyntlo was seized of the manors of *Stoke Abbot*, Farneborrowe, Edingworth, and tenements in *Stoke Bychen*, and also the manor of Stoke Knight, that is Chew-Stoke and the site of the priory of Worspring granted to John Seyntlo by the king. *Stoke Bychen* was held of the Queen as of the honour of Gloucester. Are Abbots Stoke and Knighton Stoke part of Chew Stoke, like Beechen-Stoke, which has been called Beauchamp Stoke by mistake? In D.B. Chew Stoke is divided into five manors, and the name variously spelt (without Chew) Stocca, Estoca, Stoche, Estochet, and Stocket, and, as noted before, an obsolete manor name Cilela.[1] Mr. Whale (Somerset Domesday) has a note pointing out the etymology, as he calls it, given in *Somerset Records*. Bychenstoke *juxta* Chew, *i.e.*, by the King's Stoke. How it is the king's Stoke does not appear. " Thos. de Barry holds half fee in Bychenstoke of John de Humfraville. Lucas de Barry holds Stoke Militis. Bychenstoke is then Stoke Militis, represented most likely by the modern Stoke Villici." It is possible that this Bychen-stoke is By-chew-stoke misread, and then we get a succession of false deductions. It is Beechenstoke and then " Beauchamp " Stoke, when, according to the competent authority of Mr. Batten, there is no trace of any connection of the Beauchamp family with Chew Stoke. As " Staweye " is mentioned, it is conjectured that this, too, was of the " honour of Gloucester," and is not mentioned

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[1] Collinson identifies this Cilela with Cholwell in Temple Cloud.

in D.B., as Collinson, by a confusion with another of the several "Staweyes" in the county, wrongly states and Mr. Wood[1] repeats.

Stoke-sub-Hamdon is also *E. Stoke*, $1\frac{1}{2}$ miles west of Montacute. Above the village rises what is called Hamdon Hill, at a height of 250 feet, celebrated for its Ham Hill stone, a brownish yellow oolite. It is with the name we are concerned. Ham-don is curious as it is not easily compounded of either ham, a home, or hamme, low meadow land. The clue seems to be given by the name John de Elmedone,[2] in which "R. Lovell, lord of Castel Cari, quits claim to the prior and convent of Montacute, all right in the manor of Tyntenhull and Estchinnok" (reign of Edward II.). Also in the *Lay Subsidies* of Edward III. we find, "Stok Suth Amel-don and Stoket or E. Stoke." Ham-done is therefore a corruption, and abbreviation of, a personal name, like Emborough, which is also spelt Amel-bergh. This name is probably Hamelin de Cornubia, a signatory of an early document relating to Hamedon. This name becomes Hampden. It has been derived from Afon-don, the hill-fort by the river. Stoke is two hundred feet below the down.

Hambridge is also spelt Helm-bridge, this originating in a personal name, Helm-don.

Thorne Coffin and *Thorne Falcon, Thorne S. Margaret, Thorne Farors*, and *Thorne Prior*.—The three first occur in D.B. simply as Torna, and the first is only Thorne now. They were all in the ancient hundred of Givela. Perhaps the word Coffin has been dropped as too lugubriously suggestive of the wrappings of the dead. But in reality it is a most interesting old name. There was a family of this name at Thorne in the 13th century. In 1340 Sir Edmund Clyvedon presented to the rectory of Thorne Coffin in succession to Robt. Coffin. In 1348 a William Coffin presented. Emma Coffyn and Isabella Coffyn held by inheritance from Sir Edmund

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[1]Collections for a History of Chew Magna.   [2]*Montacute Chartulary.* S.A.S.
        p. 212.

Clyvedon. The name spelt Cophin appears in Devonshire as early as 1166, in which county there is a place-name Coffinswell. To those acquainted with the laws of sound-shifting in dialectical changes it will be no matter of surprise to consider it as the same name as Choppin, the French Chopin, and that both names alike are derived from the Saxon name Ceoping, the High German Coffinga in Hesse Cassell, and is possibly traceable to the old High German chuppa, Mid-Lat. cofea, or head-dress. Now, the names of Caffo and Chepin both occur among the names of Saxon thanes and owners in the days of Edward the Confessor in the county of Somerset. Torna and Torneia have been seriously explained as the " island of anger " (" Thorney island ") by Leo.[1] Torna is a personal name whether originating in the plant, the thorn, or more probably from an ancient name, Thorwine or Thoran, boldness, as suggested under Child-thorne. The double name originated in the 14th cenury, and not much earlier.

Thorne Falcon is Thorne Fagon in 1346. Thorne-faucon in 1363. D.B. is Torna. The addition Falcon appears in the middle of the 13th century. The name is ancient as Fulco and Folco. In the Somerset D.B. the name is latinised into Fulcuinus, holding a Norman sub-tenure of Bagewerra (now Badgworth). The name existed early in Lombardic proper names, and Kluge, in his *Etymologisches Wörterbuch*, suggests that the old High German Falcho originated in the celtic (continental) name of the tribe of Volscae, or Kelts. The army of the conqueror had many adventurers. We know nothing of any family of Falkons, from which we have the modern names of Faulkes, Vaux, Foulkes, which sometimes drops down into the sly and short Fox. Faulkland in Hemington is, of course, folk-land, and a descriptive name becomes a personal name. There is another Thorne, called *Thorne Farors* or Thorne in Castle Cary. Farors is a form of Ferriers, noted elsewhere.

Wootton Courtenay, earlier Wootton Bassett, is in D.B.

[1]*Treatise of the lccal Nomenclature of the Anglo-Saxons*, by Professor Heinrich Leo. Lond., 1852.

Ottona, and North Wootton, Utona. It thus appears that Wootton is not wood-town,[1] but that the modern spelling is the usual phenomenon of the insertion of the semi-vowel sound. " Ut " and " Ott " are relics of the personal name Huda, which appears also as Wada, Hudo, and Hudda. *Hutton* is very probably Huda-ton. The distinctive name Courtenay is derived from John de Courtenay. Philip Bassett gave it unto John de Courtney in the time of Edward I. It was William de Courtenay who founded the priory of Augustine monks to the honour of St. Thomas (Becket) of Canterbury at Woodspring. The additional name goes back therefore to the 13th century. It is supposed that this William de Courtenay was the grandson of one of Becket's assassins, Reginald Fitz Urse and his last descendant. Camden gives this name as one of those introduced from Normandy, Brittany, and other parts of France in the 11th century. Among these are St. Lo, S. Maure, Ferrers, Bonville, Dinant (now Dinham), Balun, Valletort, Bluet, Bohun—all found in Somerset. Dinham for Dinant is doubtful. We have to take into account the numerous French settlements in subsequent history and the very many ambitious imitations of Norman names. The superstition has not yet died out. A William de Courtenay (1342-1396) was Archbishop of Canterbury, and held prebends in Wells and Exeter cathedrals. It is at least worthy of note that Stoke Courci, Wooton Courtenay, and Worspring were connected together in one ownership at or shortly after Domesday Survey.

Wake Dowlish, or Dowlish Wake, Dowlish in D.B. Dovelis. The Wake occurs in *Taxatio Eccl.* as Dowlis Wac. The spellings are Dolish, Dowlyschwake, East Dawlish, Eastdowlische, Eshdovlisch, chiefly 16th century varieties. Dowlysh is a river name ,of which other examples in the Crawford charters. There is a Dowlis in Salop, on the borders of Wales, and one in Devon, which is spelt Doe-lis. We believe the ultimate origin is celtic, Dow and Doe and Dee are forms of Tav and Dove, river names, and " lys " or " llys," means sloping meadow land. The

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[1]Though Gerard says, " which name is certainly took from wood."

super-added name is a family name. The family of Wakes derive their ancestry from Hereward the Wake. There were a family of Wakes at Dowlish early in the 12th century. Lopen was farmed by John Wac at this date. *Lopen* is La Penne, in which the " La," the Norman way of calling places, has coalesced with Pen. Wac, of course, is derived from Wac, watchful.

Wellisford is in *Langford Budville*. The name Welisforda is that of a manor of which the domesday tenant is Robert de Odburvella. It was the manor of Wellisford of which Robert was owner. The bridge over the Tone is called *Harford* and *Harpford*. Langford is, of course, Langa-ford, in which Langa is the personal name, or may possibly be descriptive. Is it? There are numerous Langs and Longs in personal names. Wellisford is Welhiford, Wellhisc or Weallas-ford. The name Richard le Waleys, the lord of Staweye, occurs in 1225. This Staweye is merely a manor in the parish of Fivehead and not to be confounded with Nether Stowey, Upper Stowey, or Stowey *juxta* Chew. This is the same name in Welis-ford. Le Waleys is, I suppose, " the stranger." Wellhisc is a name attested in 688, and earlier in 679, as a Wessex name. *Budville*, which is a personal name, appears to have undergone some transformations. In 1568 there occurs the amusing variant Longford Budfill. The form in 1070 is Botterville, in a Walter de Botteville. This name is said to be connected with the place-name Bouterville, in the canton of St. Mere Eglise, Arrondissement de Valois. There is a William Botteville as late as 2nd Henry V., and another family of Boteville who came into England from France in the reign of King John. This monarch sent for foreign troops to aid him in his wars with his barons. It is at least curious that the domesday tenant of Welesforda is Robert de Adburvila. He was a king's forester, and ousted the Saxon forester of Edward the Confessor. Now stranger transmutations of personal names have secured vogue than that of Odburvilla into Budvilla. The schedule of the serjeantries gives five estates, and the name is one of the finest specimens of caprice we have met with. In the *Inquisitio Gheldi*

of 1084 is Robertus de Othburgivilla and Otburguilla, who had three hides in Milverton, of which Longford was a part. It is also spelt Auberville, and is the same family name connected with Wellisford. It might possibly be the same as Budville.

If we can find that grand old heathen Penda in the name of the village of *Pendomer* because this redoubtable king of Mercia may possibly have made a conquest of the mere in that locality, we are delighted. Penda is an interesting person. He was a determined old heathen when all the kings about him were adopting the new religion of Christianity. We admire dogged consistency and persistence even when the cause is bad. We recognise the value of staying power. By being the cause of the death of Oswald of Northumbria in the seventh century this long-lived king gave to Anglo-Saxon Christianity its first certified saint. He is thus a picturesque figure. Alas! this explanation which has been given seems scarcely able to hold up its head in the face of the other place-name we, who live in the county, have heard of—that is Chilthorne Domer. It must therefore be Pen-domer, and not Penda-mere. We are not unfamiliar with the prefix Pen. It is ,we know, particularly abundant in Wales as a prefix, as, for example, in such a word as Pen-maen-mawr, the "end of the great rock," as well as in the Cymric Cornwall. Pen means an end or a head. *Penselwood* is the name of a Somerset village, and its interpretation is, "the end of the sallow wood." The English Selwood is added on to the Celtic pen, which the Domesday Norman inquisitors spelt Penna, just as they wrote tona for ton or tun. *Pennard*, as a name, represents two villages, namely, East and West Pennard, which is unadulterated Cymric. Across the Channel in Glamorganshire is the well-known local appendix to Cardiff, Penarth. It is a headland jutting out into the Bristol Channel, and as "arth" means a bear, its meaning is said to be Bear-head, from its shape; but as Ardd is pronounced Arth, it may perhaps simply be "Land end." Pennard is "ploughland end"—beyond was forest or swamp. There is a *Pen-hill* on Mendip. Other examples may be easily accumulated.

CHAPTER XXIX.

Some Obsolete Double Names.

Cutcombe Mohun and *Cutcombe Rawleigh.*—The D.B spellings are Udecombe and Condecomb. Condecomb is the name of the ancient hundred. In the T.E., 1297, it is Codecomb; in Lay Subsidies of Edward III., Cutecombe; and in 1445 we find *Codecomb Mohun.* Condecombe is probably a mis-reading of Coudecombe, and Udecombe seems to be a Saxon interpretation of the Celtic, Coed-combe, that is Wood-combe or vale. For Cutcombe was part of a great forestal manor. There were 15,000 acres of wood intermixed with pleasing plots of pasture. At the time of D.B. the forestal manor belonged to William de Moione, the first Norman Sheriff of Somerset, who held the ancient forest of the Torre, Dunster, and sixty-seven other manors. He dispossessed the thane Aluric. The name Mohun was therefore early connected with Cutcombe. Thomas Gerard of Trent says it was given to one of the seven younger sons of ye Lord John Moyne, and then it came to the family of Dodsham, and then Pury or Puryman. John Mohun died in 1330. In the time of Elizabeth there is mentioned in law actions the " Manor of *Cutcombe Rawleigh.*" There are two families with names greatly alike, easy to be confused—Rawle and Ralegh.[1] Rawle is a name appearing in Dunster in the 18th Henry VI. as *Hibernius* taxed as an alien.[2]. The names look alike in origin from a philological point of view. According to Gerard,[3] the Raleys, Knights, took their name from Raley in Devon. This latter dates earlier than the time of Henry VIII., at least, since the Raleighs of Nettlecombe (hence called *Nettlecombe Raleigh*), held of de Mohun, and

[1]*Particular Description of the County of Somerset,* p. 4. S.R.S., vol. xv.
  [2]*History of Parts of South Somerset.* Chadwick-Healey, p. 4, p. 22.
    [3]*Ibid.*, p. 25.

in that reign interest in " Old knolle and Berdesley " passed to Sir John Trevelyan. The name Moun gave place to that of Rawleigh in the 15th century, and neither name now cleaves to the present place-name. It is, of course, possible that Cut, Code, Coude represents the personal Saxon name Cudda, as in other Somerset place-names, *Cud-worth*, Cudda's farm, and elsewhere, Cuddes-don, Cuddington, Cud-ham. There is a Cudworth in Yorkshire, where we scarcely expect to find relics of Celtic, and, of course, *Cudworth* (D.B., Cudeworda), in the hundred of South Petherton. This is an indication that the personal name is at the base, which, as in other cases, Cudeworda may represent Cuth-heard or Cuthweard (Cuthred) as a compound personal name, and " worda " is not for " worth." *Nettlecombe* is itself a compound of a personal name with the descriptive " combe." Nettle might easily be supposed to be the aggressive hedge plant, whose sting is an ingenious instrument of torture to the delicate cuticle. It is D.B. Netelcombe, and in Edward III.'s reign Netelcombe; T.E., 1297, Nettelcombe. The A.S. is Netele and the Dutch Netele. The per-sonal name is indicated also by Nettlecombe, a hamlet in Dorset; a Nettleham in Lincolnshire, a Nettlstead in Nor-folk, and Nettle-ton in Lincoln and Wilts. The personal name de Nettelton occurs.[1] The ultimate original of the word may have indicated in the human bearer of the name the characteristics which fixed it on the *noli me tangere* nettle plant.

Almsworthy Blewitt.—Almsworthy is still found. It is in Exford. This is identified with Edmondsworthy in D.B., in which, in that case, Edmondsworthy is really a mis-reading for Elmond. Almund, or Eahlmond, is a known name. In 1461 it is Almondesworth Blewitt. The Bloets or Blowetts held several Domesday sub-tenures in the county, but this is not one of them. It is a sign of the spread of the family. Almond and Elmund are known Saxon names in which Al or El is said to mean foreigner, and mund means protection. This prefix has, therefore, nothing to do with any supposed

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[1] *Calendar of the Manuscripts of the Dean and Chapter of Wells* (Index).

former custom of the distribution of alms. *Almsford,* found as Ansford in the supplementary list of *Kirby's Quest,* 14th century, and in 1291 as Almenesford and Almans-ford, while in *Kirby's Quest* it is simply Alem, has precisely the same explanation. It is Elmundsford or Eahlmundsford.

Chinnock Monachorum, or East Chinnock, also Middle Chinnock, West Chinnock.—The Domesday spelling is Cinioc. The consonant became doubled as early as 1174, in the time of Richard II. This is found in a charter in the Bodleian Library, in which the churches of Chynnock are appropriated to the use of the priory of St. Peter de Montacute. It was granted to the priory by the Earl of Moretaine; the others had different ownerships. In the *Taxatio Ecclesiastica* (1297) it is Chynnok. The spelling Chernocke in the 16th century is purely arbitrary. This connection and its appropriation to the use of the priory of St. Peter gave it the name Monachorum, which has not been maintained as an abiding distinction, not even as Monk's Chiniok. Cini is good Saxon. The "i" ending is characteristic of Saxon, as "a" is of gothic personal names. The prefix cyn, cin, kin, or cyn means noble. The spellings are Chinnock, Chinnoc, Cynoc, Cinnok, Cinnoc. The Welsh have a loan word, Ciniog, meaning chief, principle. The explanation King's-oak is not far away, save that Cini is a proper name. It is found in compound names, as Cynulf, Cyneheard (Kennard), Cymbald (Kemball). Cini appears in modern names as Keen, Kinney.

Churcheye Stathe is a local name in North Curry. Both names indicate the presence of a stream. Church-eye is Cerc-eige, ciric-ige, or the church island, the property of the church. Eye or ige does not, we may repeat, necessarily mean a patch of land surrounded by water, but is eloquent of the presence of rich and lush meadows by the river-side. So does stathe mean the bank of a streamlet, M. H. G. stade, old Saxon stath, a bank of a river. The Aryan root is sta, meaning a bank in the sense of solid ground on which you step from off the liquid way. Modern German in this sense prefers the word ufer, a bank of a river, found in

place-names as over, *e.g.*, *Northover*, near Ilchester, and one in Ditcheat, in Devon, and the like. In Somerset there are other examples of words ending in over, *Eastover*, in Bridgwater. *Strodham* is a local name in South Petherton, derived from stathe and ham, low-lying meadow land on the Parret.

Bradon Goviz, or Goose Bradon, is Gosebradone in Lay Subsidies, 14th century. There are two distinct parishes, South Bradon and Goose Bradon. Bradon at the time of Domesday was the name of a group of four manors. Of the four, *Bradon Ivaus* was N. Bradon. The name Ivaus is probably a form of Ivo, a known name. Nothing is known of the family called Ivaus. Goosebradon is a part of Hambridge. North Bradon is now a part of Isle Brewers and south of Puckington. The present parish is called Bradon, and the hamlet therein North Bradon. Bradon Goviz has disappeared, like many another ancient dwelling-place, "leaving no wreck behind." Gose Bradon is only called Brada in D.B. *Bredene* is a manor of South Bradon in Puckington, and *Bretda* is a part of North Bradon, also spelt Bredde. Breda, too, is the name of a city in Brabant. The widespread personal name Breda, formed in the modern names Bread and Breading, and possibly Bord and Board, is attested by such forms as Bredan-eia, the Domesday form of *Bradney* in Broadlip; Breda, *i.e.*, Breda's island, in Sussex, Bredgar (Breda's Court) in Kent, Bredon in Worcestershire, and Bred-hurst, Bredi-cot in the same county, Braydown in Wilts, Breads-all in Derbyshire and Breden-bury in Herefordshire, and others. Bradfield, Broad Marston, (or Marston Magna), Broadway, Bradford (intersected by the Tone), Broadway (ancient old Roman road passed here), and Broadwood are no doubt from the adjective broad. The boundaries of Ham, now called *Hamp*, occupying the southern portion of the parish of Bridgwater, west of the River Parrett, has a stream called *Braden-flot*. Another watery place is *Swanmore*, and a muddy river called Hollow-brook, which is a name found in many parishes, as in Chew Magna, and a dyke called Candel-dick. This Braden is probably the word broad. Goviz has been shortened to Gose,

as in *Barreys Goseford.* Of Goviz we know that a family
of this name, as appears from sundry deeds, resided there.
The pronunciation is an indication that this is the Norman
name Gousse, of Frankish origin, of the ancient form Gauzo,
and Goz is a Saxon name, discoverable, though not frequent.
Barry Gosseford (Goseford), in Odcombe, time of Edward I.,
is no doubt the same name. Barry is a personal name. " At
Kingsdowne lived, in Henry II.'s time, a family of Knights
sirnamed de Guiuiz and de Guuits, after de Gouis," according
to Gerard.[1] The family of Barry is found in the 14th cen-
tury, John in connection with Lenge,[2] and John and William
in connection with Cory Mallett by Gerard.

Simons Barrow, on the Blackdown Hills, and Simonsbath,
in Exmoor.—These are both relics of the A.S. Sigimund, on
which sig, modern German sieg, means victory, and mund
protection. This particular Sigimund was Sigimund the
Waelsing, as is said. Sigimund has become Sigmund,
Simund, Simmons, and finally Simon's.

Knolleworth Skregham, now Knowle St. Giles.—In *Kirby's
Quest* this name occurs. In D.B. this is Chenola, *i.e.,* Knoll
or Knowle. Chenolla is easily explicable. The Norman
could only feel shy in the presence of a collocation of con-
sonants unpronounceable by his unaccustomed organs of
speech, and he inserted a vowel, Ch(e)nolla, and added a
closing vowel, Knoll. Knowle, in Bristol, is Canola, and
Knowle in Shepton Montague is Chenolla. Knoll means a
hill, and yet one speaks of Knowle Hill. The name is
frequent, as in Long Sutton, Wookey, Bawdrip, Chew Magna,
and elsewhere. Skregham, as the further name added to
Knolle, is later. Screg is probably a form of the Scan-
dinavian scra or screg, a personal name. Scra or screg means
a sea-swallow, and may have originally been a viking's cog-
nisance. The name is, therefore, ancient, and is a survival
which has left but this one trace that we have so far discovered.

New Hitchings, near Witham, is Newhuchyn in 1458, and
New Huchons. This is the well-known name Hutchings,

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[1] *The Particular Description of the County of Somerset.* S.R.S., vol. xv., p. 227.
[2] Register of Abbey of Athelney, S.R.S., vol. xiv., p. 161.

and the old German name, Howchin, is a Norfolk name, Ecghun. A part of Northmoor under Lyng is called Hitchings, and Henry de Erlegh granted to Athelney a meadow called Muridones Leching, which extends from a meadow called Flokesmede and Nordmore. Islands now called Steep and Flat Holmes were anciently called Ecching. There is an Eckington in Worcestershire. This is said to be Celtic, narrow places, and a modern Welsh word is Eching, a strait. Ecke is German for a corner. Ecching as the name of the islands is probably Hecan-ige, Heca or Ecca's island.

Winsford Rivers.—From Winsford the family name of Rivers has been dropped. The ford is on the Exe. Winsford, Winsham, and Winscombe have kept up the possessive form, and are from the name Wine (friend), the ford, the ham (meadow or home, according to the length of the vowel), and the combe. The spellings Winchcombe and Wintcombe are late and give no clue. Wynes-combe goes back to Domesday, and is in a charter of 1340. The double name, Wynesford Rivers Manor, is found in 1324. Of course, Rivers is latinised, in the comic fashion of the day, to *de Ripariis*. The name is said to be from Riviére, near Creulli, in the arondissement of Caen. A Richard de Riviere held a barony in Dorset in 1086. In 1107 a de Rivers was Earl of Devon. It seems that the Somerset manor had this family ownership in the 12th century.[1] *Winsford Bosun* is another manorial name. Bosun appears to be the ancient name Bosa or Boso, already noted in Bosan-tun (Bossington).

The manorial names in West Harptree are interesting, as *Harptree Tilly.* A family of this name held the manor in 1194 (Richard I.). According to the aristocratic account the origin is from an illustrious Norman family, who took their name from the castle and barony of Tilly, near Caen, of which they were Castellans. At this date Henry de Tilly of West Harptree, paid scutage. In *Kirby's Quest* a Tilly held of Anselm de Gurnay (13th century), and a Johannes

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[1] Escheats 7 Edw. I. *Johannes Ripariis tenuit Hamlettum vocatum Winsford.*

Tilli, in the *Nomina Villarum*, held Porteshevede (Portishead), and Johannes Tilli and Thomas Gurney in Est Harptree.[1] The family may have been Norman French. The name is Scandinavian. Toli occurs in Somerset, D.B., as a thane of Edward the Confessor, holding at Shepton Montague. The root is Til (Dil), meaning good. It is the old Norman Thilo, Dilli, Tilli. In French it is Tillé, and Italian Tilli. Dilke is a diminutive, and the family said to be Danish. It occurs in numerous ancient compound names, as Tilbeorht, Tilwine (Dillwyn), Tilfrith, which might easily become Tilford. Tiley is a name in the neighbourhood now. The name Tilly has thus lasted in West Harptree some eight hundred years. The last of this name to hold the manor was Lionel Tilly in 1476. There is a Theale (Dillo) near Reading, and it is in the parish of Tile-hurst. Also a Thelbridge in Devon, and a Thelwall (Tilwald) in Cheshire.

Harptree Gourney, now called the Prince's Manor, because it became, in the time of Edward III., part of the Duchy of Cornwall confiscated to the Crown by Sir Thomas de Gournay, who, with others, had the custody of Edward II. in Berkeley Castle, and was accused of being accessory to the murder. The family name Gourney occurs in other Somerset place-names, as noted.[2]

Idstock Inverne.—Idstock is in Chilton Trinity. This is a double disguise. The Domesday spelling is Ichetok. There is also Ichestoke in Cannington hundred, spelt Hichestok in *Kirby's Quest*, which is, I suppose, the same place. In the 16th century we read of a *Percella possessionum Henrici Ducis Suffolc*, i.e., Henry Duke of Suffolk, in Idestock Inverne. Ichet was evidently pronounced hard, and we must divide the syllables of the early spelling, Ichet-ocha. The name Icca occurs in local names, Iccamora and Yccan-tun. The pronunciation, however, more clearly points to icht and accha, in which icht is eaht (Saxon), acht (German), and our eight before it received its softened pronunciation. As illustration, there is Ight-ham in the county of Kent, and Ight-field

[1] S.R.S., vol. v., p. 70.   [2] Account of these interesting manors may be found in Rutter.

in Shropshire, pointing to some division of the soil when worked on the common field system. The "e" is the Norman intrusion of a vowel to ease the pronunciation. Icht ocha thus appears to be "eight oaks," like nine elms, when the elms have disappeared. In the hamlet of Widcombe, near West Harptree, is a spot, the "*Nine elms*," and the trees are fast disappearing to stumps and remains. In such names as Idstone in Berks and *Idson*, Itson, in Stogursy we have spellings which show that these are such abbreviations as would scarcely be guessed. The former is in full Edwyn's-ton, and the latter in full Edelm's-ton with the spellings Edes-tone, Edighston, Edistone, Edmes-ton, Edmys-ton, Eduston, Edyston, and that Edelm itself is Ealdhelm, Aldhelm. In Inverne, if the name is ancient, we may have an example of the French form of the Celtic gwern, an elder tree, or gwern, a swamp; *i.e.*, Verne. Also in gwerne or Wearne, as in Wearn-wych. The spelling of Ichestoke, in Cannington hundred, would lead us to think of the personal name, Ycca or Hicca, found in very varied forms: Hig, Higgs, Hicks, Huc, Ugo, Hug, Hogo (Hugo), and the root means thought study. There is a local name *Higgeshole*, in Broom-field, and other local names with this root.

CHAPTER XXX.

Curiosities of Nomenclature.

Banwell ought scarcely to be regarded as subsumable under such a heading. It is, however, a curiosity, in its way, as capable of so many feasible, and at the same time attractive, explanations. Thus Rutter in his book on North Somerset explains it as a celtic word, "bann" deep and "gwelgi," the sea, meaning the deep sea, which, no doubt, once did go over what is now Banwell. This is extremely unlikely, and may even be regarded as far-fetched. And this because names were not thus given as descriptive of what happened a few milleniums ago, previously to the era when this rich valley made its appearance above the stormy waves dashing against the high cliffs that even now frown over the valley. These very cliffs offer an explanation that strikes a mythological vein and excites our fancy. That is, Banwell may be supposed to derive its name from this forest hill, the weald, though this word may be pronounced rare in local names in this county in the sense of woodland. The names widu (wood), holt, and weald must be very ancient. Grimm, in his mythology, treats of the holy woods of the Germanic tribes, which no profane person dared to enter, where it was impious to fell a tree or kill an animal. Bannan means to proclaim, and we have bann and ban, meaning outlawry or decree. Such a wood was termed Bann-wald. The transition to Banwell would be extremely facile; and the name thus originating transferred to the "ville" that sprang up in the vale below. A proclaimed forest crowned the hill. A cave with an immense quantity of bones was discovered, many of which (we read) repose in the museum at Taunton. From this it has been asserted that it is the Bone vill or Bone-well. It hardly seems likely that this fact, however early discovered (and then re-discovered?), gave its name to the picturesque

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spot. Saxons were not so fanciful, even if they were super-stitious, as certainly they were. Perhaps a doubt may even cross our minds when an authority assures us that here is or was a medicinal spring, good for the cure of "banes," or diseases. Pity it should not be rediscovered and utilised. The former prohibited wood might soon be covered with numerous hydropathic establishments. And a terrible doubt steals into our minds when we find it questionable whether the word bane was, so early as this place-name arose, used with the meaning of disease. The A.S. bane appears to mean a murderer and death, rather than ailment that is curable. Its meaning could thus only be the "death well" as early as 1068. And this assumes that the latter component, well, is what it seems, a spring, and not a corrupt form of vill or ville. Sometimes this "well"—not derivable from "quelle," a spring, which is a form first brought into vogue in German by Martin Luther—is a form of the old German "wila," a hamlet, modern German "weiler," with the same meaning. It is further worth notice that there is mentioned in D.B. as in or near Banwell a spot with the place-name Pantes-Heda. Pantes is Celtic for a valley, and thus with the Saxon addition it would mean head of the valley, and Pantes-wila would similarly mean the hamlet in the vale, which is also a Cymric and a Saxon compound. The spell-ing "well" is so persistent that this is probably the true ending and meaning. Barnevill, as a local place-name, is doubtless the Saxon name Barnwulf and Barnulf, but we can find no clue to this being the real origin of Ban-well. Barnewell was a name of one of the abbots of Muchelney. This would never have occurred to us but for this existence of the name Pantes-heda, just as Panis-ford is perhaps Pantes-ford, as earlier explained, "the valley ford," which it emphatically is. Our ex-planation of Banwell is Saxon prose. It is per-chance a pity that those Saxons would fix their names on their proud possessions. Now Beonna, Benna, Benno, and Bean were amongst the commonest of Saxon names, and thus it is very probable that Bean-wila, or Bean-well, if you like to assume that a former Saxon owner gave his name to

the spring rather than the area. In D.B. the spelling is Banuella. In the time of Richard II., Banewell, and then later Benwell. In T.E. (1297) it is not valued, and so does not appear. Because it was episcopal property? The spellings from the Banuella of D.B. to Banwell of to-day have varied but little. Already noted with the same name is Binegar, which in Bishop Bowet's Register, 15th century, is Benehangre. There is also Bincombe in Crewkerne, Benn's Combe.

Backwell is absolutely mysterious in the Domesday form as Bacoila. In 1297 it is Bacuella, and it has varied but little since. In a thirteenth century Norman charter of Bath Priory it is Bacuuil, that is Backwil, and as the Norman spellings often have " o " for " u," these spellings Bacoila and Bacwil are the same. They shut out the idea of a well and leave us to deal with Bac-wil, or Bac-ul. There are variants in wills, such as Bakewell and Backwall. Back-well might be said to mean the ridge-well, from the word " back " meaning a ridge, as, in the geological phrase, hogs-back. The church stands on something like one. As the Normans hated the aspirant after a vowel this may be Baga-hill. It might be from Bacco, a personal name, and wila, a hamlet, as before suggested for Banwell. The Domesday spelling irresistibly suggests to us a word that is a unit in itself, and the name Bacola is such a name found in the 8th century. It is the name of a Mercian abbot, and of others who were not abbots. We meet the name Bacoise as the name of a tithing in connection with Backwell. Bacoise is clearly the Norman name Baieuse, Baicois, and Baieuse. The manor is divided into two tythings called Sores and Bayouse, from the de Baiocis and the de Baiose and the de Sore or Sores, two families of distinction, to whom these marshes were granted more than 700 years ago by William Rufus on the death of the Bishop of Coutance.[1] This is written Baioc, to which the ending is " ensis." We find John de Baioc. If the place-name originated with this sub-tenure Bacoil is Baioc-hill. But the name seems to be older, and the derivation from the name Bacul is the

[1]Rutter: *Delineations of Somerset*, p. 18.

most likely. Backwell is Baco, Baga-vill, or the full name, *Bacola*, or Bacula (that is Bacul). Such explanations as Back and well, that is " a well in the rear " of the hill, are evident shifts. "Back o' hill" as an explanation of the Domesday spelling Bacoila is undeniably futile.

Great Elm and *Little Elm*. Elm in D.B. is Telma and Telwe. It is said that the Normans put a " t " before such names, and that this accounts for such Domesday book forms as Tetesberga and Tegesborough for the modern Edgeborough. And, again, that this is a relic of the prefix aet or at. Thus aet Elm becomes "Telm." So it is said the Normans put a " t " before such a name as Umbeli for *Ubley*, which is spelt Tumbeli in Domesday Book. Collinson identifies Tumbeli with Tunley, and, etymologically judged, without regard to the struggles to systematise the Domesday estates into five hide or other units, Collinson seems to be right. Tumbeli is a nasal spelling of *Tunley*. Telm appears to us to be a shortened form not of "At Elm," but of the personal Adhelm, Athelm, Atelm, as variously spelt. Of parallel instances of such shortened names, in Herefordshire Almley is traceable to the full name Agelnods lea, a solution that no mere etymological skill could conjecture. There is *Elmworthy*, in Dunster. The D.B. name Almar or Aelmar, latinized to Almarus, occurs as a Saxon owner in the hundred in which this place is situate. And Aelmar is shortened from Aelfmaer. It was the name of bishops, priests, archdeacons, abbots, landowners, and "all sorts and conditions of men." Elmworthy and Elworthy are shortened forms of personal names, the former of Aelfmaer, Aelmer, and then only the stump left, Elm, the latter probably of Ethelweard. It is in D.B. in fact, Elurda, and in the T.E. Elleworthy. Similarly, "Telm" is, we conjecture, a relic of the Aldhelm who was the founder of the monastery at Frome. In 1799 Strachey says that some part of the old building "converted into tenements for poor families may be discovered in that part of the town called Lower Keyford." It was never inhabited by the monks after the Danish depredations. That Great Elm and Little Elm are relics of this great name is far more probable than the explanation from big trees and little trees or the

Athelney, Somerset.

ATHELNEY—SITE OF THE ABBEY.

prefix " at." We have already noted the extraordinary
fact that in the ordinary theories of etymological de-
rivation two great names, Aldhelm and Athelstane—
names closely associated with Somerset—have left no
traces in place-names. It seems to us that they have
in these much abbreviated and disguised forms. The
place-name *Hilton* might easily be said to mean hill-town, or,
dropping the aspirate, Il or Isle ton, the town on the River
Ile. But, now, it is spelt in Domesday " Atilton." There is
no reason for the prefix " at." The place belonged to the
abbey of Athelingey, and is " Adelin-ton," became " Atil-
ton," and then cut down in the popular speech to Ilton and
the aspirant put in front, and so you get your utter disguise.
The names are mere fragments, like the ruins of the monas-
tery at Keyford and the abbey of Athelingey. At any rate,
this accounts for the Domesday spelling.

A further curiosity in the way of an abbreviated and thor-
oughly disguised name is that of *Alston Maris*, in Huntspil.
Mary, is, we suppose, the Virgin. The Domesday spelling of
Alston is Alesis-ton, and this is a form of Alsis-ton or Elsis-ton,
and this in turn is an abbreviation of Egelsige, which is a form
of Ethelsige and spelt Aelsi, Ailsi, Alsi. The Norman spell-
ing inserts the " e," Alesis. The name is (with a query as to
the identity) spelt in a bull of pope Alexander III. Athelston.[1]
This would easily become Alston, but the D.B. spelling is in
favour of the former. Aleston is a form favoured. Aethel
is a later form of Aegel, and the hermit of Athelney,
Egelwine, is usually called Athelwin, as the various
chartularies show. Though the derivation from Atheling-
ey, " the island of the nobles," is almost too sacro-
sanct to touch, yet Athelwin-ey, Athelin-ey, is easy,
and plausible, if not (as I am inclined to think) probable. And
you may be excused for pausing in front of such names as
Elborough Hill, in Hutton, and *Elbridge*, in North Cadbury.
" Closes called Great and Little Elbridge " (1793). We do
not know the age of these names. It is certainly curious that
we read (1st March, 20th Edward IV.) : " Grant of manors

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[1] *Calendar of the MSS. of the Dean and Chapter of Wells*, p. 534.

and lands to Sir Thomas Burgh and the reversion to John, Bishop of Ely," tempting us to think that Elborough is Ely-Burgh, from the double ownership. If the name is older, then Elborough is probably for Ethelburh, a lady's name, and, in fact, the name of Ina's Queen (722), and El-bridge is only another form of the same name. Ethelburh becomes Ethelbrig, and then Elbridge by abbreviation and misapprehension. *Alston Sutton*, in Weare, is D.B., Alnodes-tuna, that is, Aegelnothes tun or stan (stone), a later form of Aethelnoth.

Edgborough is a further instance where a letter is supposed to be capriciously prefixed by the Norman spellers, for in D.B. it is diversely spelt Tetesberga and Tegisborough. Once more there is the customary manuscript confusion of "t" and "c," which explains this inconsistent variety of spelling. If the identification with Edgborough is correct, as seems likely, this form shows that Tecesborough is the original word. It is odd that the names of the virgins to whom Aldhelm dedicated his treatise, *De Laudibus Virginitatis*, were Tecla and Hidburga. The latter is certainly Edgborough. The syllable burga is the end of a personal name, not a "burg" or "borough," and Tecesborough may be Teclaburh. Two names of places adjunct may be confused. Edgborough is in North Petherton.

Chiselborough is Ceosolburgon in D.B., and Ciselburgh in 1250. Cycelberge in a Wells "Mandate," 1341. There are the names Chiselhurst, Chiswick, Chislett, and *Chelstone*, in West Buckland, which are usually derived from Ceosil, a sandbank, as a physical characteristic. Old German is "kisil," and modern "kiesel." Kieselstein means flint. This is probably the root of the personal name, Gisl. Gislburh is the name of a woman. Geisel is a hostage in modern high German, but the original root is an old teutonic word, and perhaps an old Saxon warrior name. Chisel-hurst and Chis-wick are the hurst or wood and wick or hamel of Gisel. Chislett, as a personal name, is the old name Gisla, with the consonantal grip additions become Gislat. Chiswick need not, however, be an abbreviation, but simply Giso, a name of a Saxon bishop known in Somerset annals as the last

of the Saxon bishops, Giso's-wick or Giswig, as a personal name.

Chelvey is another instance of the same kind of philological phenomenon. The " ch " is a softening of an original form. This is seen in the D.B. spelling, Calvica or Calviche. Now, this is clearly the Saxon name Ceolwig. A Ceolwig was in 970 or thereabouts a provost of Bath. This name is also spelt Ceolwi (*i.e.,* Celvi or Chelvey) and Cilwi (or Kilvi). How a place-name gets further softened is seen in the record (Edward I. and II.) : " *Robert de Aethona, dominus de Chauy, and Henricus, Rector Ecclesiæ de Chauvy,*" in which the consonant " l " disappears, after the frankish fashion. It is at least interesting to note that in the Black Forest there is a district called Calw, Calve, Calbe, situate on an acclivity overlooking the River Nagold. In the county of Cornwall the place-name Callington has the Domesday spelling Calwe-ton, that is, Ceolwi-ton, and in a note of boundaries in the forest of Mendip we have found Calewe. *Kilton*, on the Somerset coast, is in D.B. Chilve-ton (Ceol-wig-ton), and in Bath Chartulary Kalve-ton. *Kilve* is spelt Cliva, which might be taken as a form of Cliff, but is in reality Cilve, and of the same origin.

Kelston, on the slopes of the Avon, has the D.B. spelling Kelweston, and a puzzle may easily arise to interpret " kel " and " weston " as the West-town, when in reality it is Celwi, namely, Celwig's ton. The spellings Keiston and Kenstone appear to be mistakes as not answering to the prevailing type. Clive is in 1315, *Nomina Villarum*, Culve and Culve-ton. A close search may possibly find other instances of this widely-spread name Ceolwig, which is doubtless the modern personal name Kelway, Calway, Callaway. There are Kilwys in Cardigan and Killow in Yorkshire, no more derivable from the gadhelic word kil, cil, a retreat, than Kilmersdon in Somerset, cited by Isaac Taylor, is so derivable. *Culver-hayes*, in Castle Combe, " the castle field of the Gurneys," might be colva, the hazel tree, or, as usually taken from culfre, a dove, on account of the presence of a pigeon-house. This seems likely, and is the usual explanation.

Closworth is in D.B. spelt Cloueswurda, *i.e.,* that is Cloues-

wrda or Clouesworth, which is Clowes-worth or Cloves-worth. This is Ceolf's worth, or the name Ceolfweard. The name Ceolf occurs frequently. Colfig is Ceolfwig. Cloves-worth becomes Colf's-worth and Clos-worth easily. The explanation of the name *Cloford* (D.B., Claford), with later spellings exhibiting no great variety or change (except Clatforda) may be compared.[1] There are also Colefords, one near Radstock and one near Stogumber, and there is the Gloucestershire Coleford in the royal forest of Dean, which are simply variants of Ceol-frith, and have no more to do with coal and a ford than Claford has to do with clay and ford; albeit there is a certain similitude, inasmuch as coal is found, but scarcely gave the place the name in the Saxon epoch centuries before the coal-pit became the fly-wheel of modern civilisation. Cloford, also spelt Clover, is probably, like Clifford, in Cannington and in Beckington, also a form of this personal name, Ceolfrith. The name underwent local developments. Of this fact of local development there is abundant evidence.

Clewer, in Wedmore. It is Cluvere in the seventh century; Clive-weare in D.B.; Clyware in a forest perambulation of the time of Edward I.; Cluor in a will of the late sixteenth century. This is explained as the Cliff-weare. It is at the steep sudden ending of the hill, which makes the name a suitable one. Lower down the Axe are *Weare* and *Lower Weare*, and it has been pointed out that Badgeworth is in D.B. spelling Bagewerre.[2] We may note that when we have a cliff name the designation does not cover merely the idea of a rocky prominence—the cliff—but that, according to its etymological meaning (A.S., Cleofdan, to split, to hollow out), it also imports a cleft, a slope, or hollow. Thus, *Hol-ford* glen is a *Cleeve* in the hills watered by a stream running between banks of turf, and hence the place-name. Another name is *Portus de Radcliffe*, on the river Axe, two and a half miles from Axbridge. The red-cliffe is said to be accounted for by the outcrop of red marl. As a curious example of abbreviation, note that this place-name is pared down to

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[1]See p. 69. [2]S.R.S., vol. vii., p. 61.

Reckly and *Rackly;* and these names are in themselves quite uninterpretable.

Hurcott is near Ilton. The spelling is Herdicott in the time of Henry III. There are also other spellings. *Hurcott* we may bring into comparison with the local names *Hercombe* and *Hurt-ham,* near Chard. Hurcott is a transformation. In such forms as Hurd-cot, Herd-combe, and Hurdham the "d" sound disappears, and, as so often happens at the close of a syllable, is only left in the earlier spellings. Hurcott is not the cot of Hur or Hurd or Heord (all names), but a corruption of Haergod or Hargod, the old German name Herigard. We have the modern personal name, Hargood. Hurt-ham is Haerhama, and Herdcombe Haerthcyn (Heardcym (probably). The Somerset farmer's name of Hurford is Haerdfrid.[1] The less known local names thus throw light on the origin of names, both place and personal. Hartcliffe, Harclyve D.B., may neither be " hir " long nor " har " rough, nor " hare," the four-footed creature, prefixed to describe the cliff, but the Saxon name Haercylfa; but the most natural explanation is the etymological division into Harclyve. The spellings are Hareclive in 1148 and 1280. *Hardene,* in Kingsdone, is Hardwin.

Nunney is a delightful curiosity, as all who have studied the name will allow. Starting with D.B. it is Nonin, with the variation Nouin. This is probably a mis-reading of a letter and a confusion between " n " and " u." But which is original? William Moione held Nouin, displacing the usual miserable Saxon, Colo, whom we should name Cole, and probably put a sibilant to complete and call him Coles. This name existed when the Norman gentleman came from Mohun, Mowne, which Leland calls "Mooun,"[2] and Gerard says that the first William (in Domesday) is written Moion, a little place near St. Lo, in Brittany, with stout knights in his train, a multitude, and is stated to have possessed no less than sixty-five manors in Somerset. This is surely worth bestriding a horse and weilding and flourishing a sword for. We then wonder that so considerable a proprietor has to all

[1]See Chapter on Fords. [2]The personal name " Moon " is frequent enough in Somerset.

appearances left so little mark in the place-names. We have looked for this Mohun under quaint disguises without success, unless this is one Nouin for Moion. Dunster was his castle. William de Moion built this castle. He was in the train of William the Conqueror. Probably the number of his manors is exaggerated. *Cutcombe Mohun* has already been mentioned. In T.E. the spelling is Nony, and it is Nunye and Nunney later. Nonin is a form of nonnen, A.S., nunne. But we are not hereby compelled to think of nuns and a nunnery. Nonnus in low Latin means father, and included and meant monks. The history of the place shows at least a very probable connection with Glastonbury Abbey. Glastonbury had " a claim of the highest antiquity in Nunney." Collinson positively says that it was called Nunney Glaston, as to a manorial portion of it, in contradiction to Nunney de la Mare (a later name). King Eldred, brother of King Edmund, granted to the monks of Glastonbury part of two hides in this vill. Some evidence of this lies in the fact that after the dissolution lands in Nunney and Trudoxhill (another remarkable name) were granted to Queen Elizabeth among a number of estates belonging to Glastonbury Abbey. The monastic connection with Glastonbury was lost in the changes of ownership this manor underwent. There was a presbyter, or priest, named Spirtes, which assumed the form of Spiritus, spirit. A Spirtes was a canon of Shrewsbury, and another was a priest at Abingdon. Probably Spirtes is a disguise of the old Saxon Domesday name Sprott, modern name Spratt, old German sprutho, and Gothic sprauto (a " nimble person " in names. Monks latinized this name of an ecclesiastic diversely into *Spiritus* (spirit) and *Speratus* (hoped), no doubt as a good joke. There is a curious story of his many possessions in various (half-a-dozen) counties, and how Nigel, William the Conqueror's doctor, somehow laid hold of this varied property. Now this Spirtes held Nunney until the death of Edward the Confessor, and after him the doctor Nigel; and then at the Conquest the doctor was succeeded by the Norman abbot of the abbey of St. Mary de Montebourg. But in the *Taxatio Ecclesiastica* (1297) neither Glastonbury nor

Montebourg had any property here. The prior of Longleat had. Certainly the place is entitled to the name Nunney from its monastic connection, and there is a fair probability that this is the origin of the name. There is an old German personal name Nunna and Nunn, which may account for it, as some may be disposed to think. Nunne, too, was the name of a woman, of a queen and abbess. In Kent is Nonin-ton; Nunni-kirk in Westmoreland; Nonin-ton in Yorkshire; and Nunheaton in Leicestershire. Nynehead might possibly be similarly derived. We have Nynehead Monks or Monkton and Nynehead Flory, already noted in double names, and there is a " Nonington " in the parish of Wiveliscombe, which Collinson calls Novington. This is spelt Nonen-ton, and is probably ultimately derived from the personal name "Nunna."

Petherton is on the River Parrett. There are many places that owe the origin of their names to the river name. Ancient names of mountains and rivers are, as we have seen, generally Celtic. We may gather these names, that seem to be reminiscent of Parrett, into connection. *North Petherton* is three miles south-west of Bridgwater, and *South Petherton* is on the Parrett, which passes here under a stone bridge of three arches, about which a curious story is told. Not our business now. It is usually said that the names of these towns are due to their situation on the Parrett, that is, the Pedred, as it was called. The river name was, it is further asserted, the name borrowed from Pedrida, King of the West Saxons, mentioned in the *Anglo-Saxon Chronicle*. And so we suppose, in that case, are the names, *North Perrot*, two miles north-east of Crewkerne, near the source of the river; also *Petherham*, in Cannington, which is bounded on the north and east by the River Parrett. And there is *Puriton*, on the Parrett, three miles and a half from Bridgwater, near to the confluence of the estuary with the Bristol Channel.

Now if we look at the spellings, Petherton is Peretona (i.e., Peret-tona), and Peret-ton in the T.E. (1297); Perrot is D.B. Peredt, and T.E. Peret; and Petherham is Perrede-ham, a mere variety of Peret-ham. Now it is quite certain that the Celtic original, if this be known, would by the Saxons suffer modification in the direction of more grip and more con-

sonants, and it is equally certain, from so many examples, that if Pedrida or Pethritha were the original—either from the Saxon king, or as Mr. Ferguson, in his *River Names of Europe*, connects the form of Pedreda with pi, to drink, and does not call in the King of Wessex—then the Norman masters would in all these documents tend to drop the uncouth incumbrances. When did the modification set in? Anyhow, Pedreda has not left its presence so likely felt anywhere as in Petherton and Petherham. On the authority of a writer in the *Transactions of the Somerset Archæological Society*[1] the British name of the river was Perydon, and this name occurs in a poem of the 7th century by a Welsh bard. A translation of the poem is found in an appendix to Thiery's *Norman Conquest*. *Perydon* is plural in form. It is not easy to say why this is so, save that the name may have been applied to the Tone, the Ivel, and the Parrett, "the united waters." The name has also the meaning assigned to it as its origin, " a stream possessing some wonderful virtue—a Divine river." We do not know the evidence on which this assertion is based. From the ancient bard the couplet is quoted :—

> " These is a dream of Peryddon,
> That a long stronghold would rise on its border."

If the form Pedrydon were sought for in Celtic (Welsh), then it is said to mean " that which spreads in four directions." On the continent of Europe we note that the late Felix Dahn gives a fairly equal number to river names of really Germanic and those of really Celtic derivation, and among them the Virdo. This may be a related name. Peryd and (V)Pir(i)d and Beryd or Bride and Brit are the same originally. Peret and Parret, preserved through so long and through such varied history, are, we are persuaded, nearer the original than the confusing Saxon corruptions or forms of it. Britford, in Wilts, may even be the " ford on the Brit," Brith, Brit, Pirt, Peart. In Celtic Cornish, Brit is a characteristic word to describe the glistening scales of the lissom trout and the movements of the dapper water wagtail. The name

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[1]Vol. v.

simply imports " the rippling stream." Mr. Edmonds, without tracking the spellings, says, on the authority of the *Anglo-Saxon Chronicle*, " a river named from Pederida, King of the West Saxons."

The following appeared in the *Guardian*[1] :—" It is generally supposed that the River Parret in Somerset takes its name from the family name of Perret." The writer found *Fluvius Paredæ* in a very old Latin map, and so he derives it from pareda, a barge, and says the natives call it "the barge river." Dr. Hugh Norris[2], commenting on this, believes the word to be of Celtic origin and derives from pared, a border, and says it was a border river forming a boundary or division between the British and the Saxon. He says that the Saxons adopting a word, placed a "d" before a syllable commencing with "r," and thus pared of the Celt became padred of the Saxon. As the Norman spelling is for centuries Paret, I think this claim of Celtic origin is correct, and the Normans would find this spelling and pronunciation easier than Pedryd, which curiously enough has been preserved in the place-name Petherton, but not in the river-name Parrett. How Pared comes to mean a barge I do not know. Pared means a boundary wall and is not a river name, and would be, I think, quite unique if so written.

In *Debrett* we have *North and South Perrot* thus accounted for : " The Perrot family were of ancient British descent. Edward, Lord of Perrot, married Alfwynia, granddaughter of Alfred the Great, and had issue William, styled 'de Perot,' from his castle in Armorica. His grandson returned to England with the great William, and founded North and South Perrot, in Somerset." The latter companion village of South Perrot is in Dorset, and not Somerset. Perrot is called Peredt in D.B., and Peret in T.E. The name Perrott is a Somerset name. In Blagdon field-names occurs the personal name Perrott. Whatever may be the truth of the above story of a family in Armorica, the place-name is clearly from the

[1]*The Guardian*, Nov. 27, 1872. [2]*South Petherton in the Olden Time*, by Hugh Norris, 1913.

river-name, and it is possible that this ancient family of British descent, bearing the British name of Pert, Peret, took the name out with them, or, as the Armoricans were Celts, found another there.

Besides these we have a group of names beginning with Peri, as Periton and Puriton, in Bridgwater, and a hamlet-name in Minehead. We have *Crandon-cum-Puriton; Perry Mill, Perri Street*, near Chard; *Per-ridge* and *Pur-ridge*, *Perry-more*, in Drayton; and the double names, *Perry Fitchett*, in Wembdon, near Bridgwater (*Pury*, sub Wembdon) and *Perry Furneaux* are all simply spelt Peri in D.B. *Stoke Pirou* is also called *Stoke Perry*. *Per-ridge* is probably a corruption of a personal name, Bauderich, which becomes Burh-rich, Pur-rich, and Perridge. The present form of that name is Burridge as a frequent Somerset name. Perry and Perry Fitchet and the like names show a similar interchange of the labials. The name Perry no doubt, in some instances, originates in the fruit-tree as a boundary. For in the Register of the Abbot of Athelney a boundary mark is thus given *in arborem fructuosum id est Perie*. This is at Ham, near Bridgwater; but there is equally no doubt that a personal name Bera, meaning a bear, may account for such personal names as Burman, Berry, Barratt, and possibly Perratt, and Perrott, and also for the name Perry. *Perry Fitchett* is probably, then, a double personal name in which Bera is a bear and Fitchett means a stoat, accidentally brought together, in a name, on account of an earlier and a later ownership. A stoat was, perhaps, a viking cognizance or a by-name. Fitchett was a name assumed by Hugh Mallett when his father was in disgrace for plotting against Henry I. The Fitchetts held in Spaxton, Merridge, and Stringston. *Pury Furneaux*: The family of Furneaux, or Furnellis, according to Gerard, were Lords of Kilve in the time of Edward III. Most of the notices of them date from the 13th or 14th centuries. The Fitchetts, too, of Stringston, are called a " noble family," and a daughter of a Fitchett (Sir Hugh) married Sir Mathew Furneaux. Pury is given, with the arms, by Gerard as a personal name, which no doubt it was, namely, Perry, Pury, Perrott, may be all from Bera. Perrott is the old

German Perratt (" rat," counsel and Ber). Now, if it be supposed that Berat or Perratt was the name of a tribe settled along the banks of the river, this, some might suggest, would account for the river-name. Where absolute certainty cannot be gained it is only fair to weigh all possibilities. The Celtic origin of the river-name is the likeliest, as we think.

Wilkinthroop is a hamlet name in Horsington. This name is extremely interesting, because it gives us the Somerset form of the Scandinavian word for village, " thorpe," in place of the more usual " ton." The way in which the dialectical changes work is interesting to the student. The transposition, for instance, of the Anglo-Saxon drop or throp and threp for dorp and dorf, which latter is German for a village, and a frequent ending in German place-names. It is also found as druf in such German place-names as Wils-druf and Ohr-druf. The word thorp has as its original signification an assembly, a connected number, and hence a village community and then a village. In Norman-French it is torb or tourbe. In Welsh it is trev and tref. Now, tourb and druf (the same as drub) clearly explain *Thrubwell*, in *Nempnett Thrubwell*. It is locally called Drub-well. This is absurdly explained to mean the throb-well, or intermittent spring, or a kind of pool of Bethesda without any visiting angel. Domesday Book gives many torps in Yorkshire; Grisetorp, Hilgertorp, and we may note Wiflestorp, and remember Wiveliscombe, in Somerset. Aschil-torp has also its parallel name in Somerset. Another instance of this disguised thorpe is in Baga or Bakaterpe; that is, Baga's thorpe. This became Bagaterp, Bawdrip, and then, by the interchange of letters, Brodrip, and then Brodribb, and then, of course, we are invited to accept the customary sort of explanation. Sir Something Brodrib re-named the manor, forgetful that the name of the place existed in the enigmatical form before the Conquest. This also might explain *Eastrip* (D.B., Eastropa), only Rippa was the Domesday tenant under Turstin-Fitz-Rolf. Ripp is clearly a personal name. *Southarp, Southharp*, in North Petherton, appears to be another instance of thorpe, as certainly is the hamlet name, *Thrupe*, in Cutcombe.

CHAPTER XXXI.

Curiosities of Nomenclature (continued).

Nempnett Thrubwell.—The meaning of the second name
of these two, commonly conjoined, has been dealt with.
Thrub-well is not an intermittent spring, but is a form of
thorpe. Thorpes are mostly found in Lincolnshire, Essex,
and Norfolk, but thorpes occur elsewhere in the forms
thrub, tourbe, dorf and trev in the several languages repre-
sented. Besides others mentioned, *Thrupe* and *Thrupe
Marsh Farm* are local names and cognate forms. *Nempnett,*
is, we must confess, one of the most elusive names in the
county of Somerset. The spellings are indeed remarkable.
Some later spellings are Nemett, Nemnet, Nempnett,
Nymet. It is an easy matter to follow the method of de-
composing this name and assigning a meaning to each com-
ponent. Nemp is thus said to be a form of Nym, and so,
probably, a contraction of Nehemiah.[1] So Nempnett means
Nym's hut. And then, have we not Nymett Rowland and
Nyms-field in Gloucestershire, Nymton in Devon, and
Nymet? The place-names thus explained may or may not
be rightly interpreted. Only research can prove. Nemet is
Celtic for a grove, and this might satisfy as an explanation
were we not confronted by the fact that *all* the prevailing
forms of spelling preserve the labial sounds. We turn to
the popular pronunciation, and find that the people fre-
quently say Niblett. And we discover also that the hill is
called Knap Hill. Knap we know better in its form
of knob. As the name of a height or hill it is not
infrequent. Knapp Hill is, then, a tautology. We feel
inclined to connect the popular pronunciation with this
Knap or Cnap. Then, as we find that there is elsewhere a
local name Hnibban-leah extant, it is not unnatural to think

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[1] Edmunds : *Traces of History in Place-Names.*

of one of the oldest names on record, that of Hnaf, written in the *Traveller's Song* about the fifth century. Cniva is the name of a Gothic king in the third century. The termination is then hard to interpret, unless it is a corruption of lade, as in *Cogload*, Coglett, near Durstone, *Longload*, in Martock, *Ship-lett*, in Bleadon, meaning a course or road. Or it might be the name Cnibla, and not Cnibba. Niblett would perchance be Cnibla-head. We are led to revise such speculations when we discover the earliest spelling (1242) and find that Sir John Bretasche (compare the name Breach Hill over against Nempnett church), in his court of Trubbewell, decided that the chaplain of *Empnete* is to swear fealty to the rector of Compton (Martin) and that all the lords and ladies of Compton are to visit the church of Empnete on the principal feast days.[1] Then we may at once connect this spelling with a puzzling field name, miles distant away in Batheneston (Batheston). We read, "Five acres in the field called Empnete."[2] The date is 1258. For Nempnett we have no Domesday spelling. It is worthy of notice, too, that Emborough is spelt Emne-berg and Empne-berg,[3] then it becomes Emme-berg and Emborough. It is natural to connect these names. It is clear that there is a personal name at the base of all. And this name may be found in the man's name Impin, Ympa, as in Ympanleage, in Worcestershire. Now, the old form of Impan or Ympan is Emp. From this form Kemble inferred a tribal name, Impingas and Empingas. These tribal names are mostly inferential. The personal name is enough for us. This name accounts for several place-names in Somerset. The curious personal name Empey is found still. The root is problematically traced to imp, as in "to imp," to feather. If these early spellings be taken as the basis, then by a process of corruption in pronunciation, which may easily be understood, and may be proved by trial, Empnete, or Empanead, will

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[1] *Calendar of Manuscripts of the Dean and Chapter of Wells*, p. 485. [2] *Somerset Fines*, 47 Henry III., p. 199. [3] *Lay Subsidies of Edward III.*

get spoken as N-emp-ete. It thus comes out as Empan's-et, or Empa's headland, and the popular pronunciation must thus be considered a further corruption. The Batheaston field name shews that the personal name was not confined to Nempnett.

Hallatrow, in High Littleton, is far from being easy of decipherment. The D.B. spelling is Helgetreu. If this were Helig-trev it would be the sallow or willow village as a double Celtic word; or it might be pure Saxon, helig-treu, or holy tree. Stone coffins have been discovered, indicating the site of an ancient burial place. The Domesday spelling will, of course, easily give the modern pronunciation of Helye-treu, or Hallatrow. There is a dell called Hallow or Hollow Lane, which may be a coincident name or merely descriptive. In the examination of the history of the name we are even led to believe that High Littleton may be a thorough-going corrupt form, and that Hallatrow and *High Littleton* have one origin. In the document in which the church of this parish is made an appanage of the Priory of Keynsham (11th century) the spelling is curiously Heglhington or Heglo-litelton. Hugh Luttelton is only of value as indicating a process of change. Helgetreu is Halghetre in 1259.[1] Halwell is spelt Halgawille in 1185.[2] It is clear that Halga is a personal name, which may account for Hallatrow, High Litel-ton (or Halga Litelton), and Hollow Lane. In the spelling Heglhing-ton we discover this name Helga or Halga, and High Littleton may be a complete disguise of the original form. There is the feminine name Haligtryth or Haligtrud—of which the last consonant has been softened to tru—and Haligtryt has become Hallatrow, while High Littleton is the ton of Halga. This is spelt Heglington in the 14th century. High Littleton does not occur in D.B., while Hallatrow does as the more important manor place. Halging-ton for Halgan-ton as a genitive form become by transposition of the consonants, Heglhinton. It is also locally spelt Heghelitle-ton. These spellings certainly

[1] *Calendar of Manuscripts of the Dean and Chapter of Wells,* p. 144.   [2] *Buckland Chartulary,* vol. xxv., S.R.S., p. 159.

connect by the personal name the local names Hallatrow and High Littleton together.[1] The personal name Hahlo is, I believe, very rare, but it appears to be just this name Halga or Halgo, *i.e.*, Hala or Halo.

As illustrative of the manner in which ownership entered into the names of places, we may instance four unusual entries in the Somerset Domesday. It is said that this was done for convenience of entry. The systematisers who seek to identify, and succeed in identifying, the Domesday entries with modern names and situations regard these particular properties as unidentifiable; that is, they have not come down to us with modern names and modern boundaries. These are Terra Alwini, Terra Colgrini, Terra Olta, and Terra Tedrici. The first three are in Cannington hundred, and the last in Carhampton hundred. Olta has possibly (Eyton, but not Collinson) as its modern name, *Asholt*, on the Quantocks. The others are obsolete. In these we have actual and irrefragable instances of personal names affixed to properties and places which have not undergone the wear and tear of much usage. Terra Alwini is clear when *Allensay* (Allumsaye, Allunshay, Alvenshay, and Allowenshay, for Alwines-hay) has taken on a series of disguises. And Alwine itself is shortened from Aegelwine, the name of the hermit of Athelney to whom (as one of the saints) the monastery was dedicated.

Among the names which are of difficult interpretation, and on which much ingenuity has been exercised, is that of *Horner*. There is a village Horner. Horner is the name of a stream. The village Horner, in the vale Horner, is " a delightful combination of wood, mountain, and rill, everywhere full of charm." " The Horner water bubbles its way through the valley to the sea." Horner has been comically derived from an Anglo-Saxon word, meaning a snorer, on account (it is supposed) of the noise the stream makes in its rapid descent from the moorlands. Another derivation is Celtic, that is, from Chwern-dur, meaning the whirling waters. With this derivation may be compared the river-

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[1] Hallatrow is now a hamlet of High Littleton.

name Cern, as in Kernbridge, over the Wye, but as there are
rugged stones hereabouts in plenty, as we remember from
our botanising days, perhaps this is Cairn-bridge. Then there
are Cerne-abbas and Ceren-ceaster, now Cirencester, and the
Quern-ford, in the bounds of the forest of Blackmore, found
mentioned in *Hutching's Dorset*. Then, again, the Celtic
Aune, said to mean water, has also been suggested with con-
siderably more plausibility. This would easily in popular
speech become Horner. Now, the place-name Horner, in
Luckham, is in D.B. spelt Hernola in the Exeter, and the
trifling variant, Ernole, in the Exchequer or Great Domes-
day both. Once more we may note that the final vowel is a
mere euphonic ending. The word is Hernol. It is not difficult
to imagine this in popular pronunciation becoming Hernor by
confusion of the final consonant. We are not helped by any
mention in the *Taxatio Ecclesiastica*, or *Kirby's Quest*, with
its names of vills or manors. It is thought[1] that Eyton's iden-
tification is wrong, and that Ernole, or Hernola, is the place
variously called Ouele Cnolle, Owleknolle, and Old Knoll,
held from the earliest times by the Mohuns as tenants in
chief. And Mr. Whale, we observe,[2] identifies this with
Knowle, in Timberscombe. Hernol, however, and Ernole,
cannot easily be resolved into Ouele Cnolle. Moreover, the
spelling of Knowle in that document is Canola and Chenolla.
It then becomes a difficult question what is the meaning of
" her " or " er." The truth seems to be that Hernol or
Ernol is not a compound word, but is an abbreviation of the
name Erenolt, which, again, is spelt Eerenald. This is the
same as Earnwald and Herenwald and Hernoldus.   Ouel
Cnolle, on the other hand, appears to be the same as Hauel,
a form extant of the name Avil, in Dunster, curiously spelt
Avena in Domesday. The identification of disputed modern
names of ancient manors is not our present business. And
all we can say is that the mysterious name Horner, if Eyton's
identification is correct, has sprung from the personal name
Earnwald (Arnold), and possibly thus :—Earnwald or, with

[1] *The History of Part of West Somerset.* A. E. H. Chadwick-Healey, Sotheran and Co., 1901.   [2] Whale : *Domesday of Somerset.*

the aspirate, Hearnwald, is shortened to Ernald, a form extant, and Ernald or Hernald drops the final consonant, as in many cases, and appears as Hernal or Hernol, the Domesday form, and then Hernol is further corrupted in popular speech to Hernor and Horner. Hernal (Earnwald) is a Saxon owner, giving his name to the district he possesses, its vill, and its stream. Ernald is, anyhow, the explanation of the manorial name Hernol, if the further inferences cannot be pronounced certain when a basis of identification is uncertain. In 1153, in a Bath charter, occur the names Ernald de Baalon, Rodbert de Hornai. The personal name Horner, as a not uncommon surname, is derived from a trade of great importance, the use of horn for drinking vessels, windowpanes, trumpets, horn-books, lanterns, John le Hornare. Horner for Hernol may thus be an easier assimilation when the meaning of the original name was lost sight of. Despite this popular etymology from a trade, Horner as a personal name is probably from Arnheri, become Harnor, in which arn or ern is an eagle and hari a warrior. In the same parish of Luccombe is *Harewood*, which is a personal name; that is, Heordweard become Heorwood. And this is the origin also of *Horwood*, in Horsington, and we need not to call into requisition either har, an army, or hore, white, or har, hare, or the four-footed hare, to account for the name.

Perhaps connected with the first component of the name Earnweald is the place-name *Earnshill*, near the river Isle. It is in Chori Rivell, and said to be now merely represented by a farm. It is variously spelt in the Exeter Domesday Ernesel, and in the Exchequer Domesday it is Erneshele, and there is the spelling Erneshelt. In *Kirby's Quest* it is Herneshulle, in the hundred of Bolestone, and in the *Nomina Villarum* Earnhulle. In the hundred of Wellow is *Harnsrugg*, or ridge, probably the same name. The later spellings in the 17th and 18th centuries are Irnsill, Yearnsell, and Earnsille, of an ancient parish in the ecclesiastical district of Hambridge. The examples of spelling show us how easily a termination may become hill, hull, holt, and assume various disguises— a hill or a holt, according to fancy. Earn is writ large and taken from a root meaning the eagle, or earn, or hern, a horn,

or heron, the bird. In harmony with what has been said before, and the examples given, this ending hill may indeed be simply a corruption of the river name Isle, and this indeed is the more plausible, as well as the more direct explanation. In a charter of Muchelney Priory,[1] which may have a genuine charter at the back of it, dating in the middle of the eighth century, we find a boundary mark *inter duo flumina Earn, and Yle.* Here Earn is a river name, and the two river names coalesce into one word, Earnil, and then it gets variously written. In Brittany there are two river names, the Elle and the Isole, precisely like our Ile and Isla. Kemper, which reminds of the Scandinavian kumpr, and meaning a confluent coalesces with Elle into one word, and is the origin of the place-name Quimperle. Earnhill is precisely analogous. Earn is still the personal name given to the river name unless Earn is a corruption of ean, water.

On another remarkable name like Horner we may pause with curiosity. If there is the *Horner Water*, there is also the Quarme Water, which has its source in some wet ground in Dunkery. Then we have this wonderful name also in *Quarum Kitnor* and Beggar Quarm, both in Winsford. Beside these we find *Quarum Monceaux; a Quarum* in Frome, and *North and South Quarum* in Exton. In the names given in those of vills in 1315 is the curious compound *Quarumbogg*. At the same date Quarum Monceaux is reversed in order, and written Monceaux Quarum. The Domesday spelling of this strange word is Co-arma and Carma. Co-arma seems to be an attempt to represent the " kw " or " gw " sound, which is either a Frankish or a Celtic form of spelling, as in Guillaume and Gwillym for William. But possibly not, and as Cantok has become Quantock, or Carma has become Kwarma, or Quarma and Quarum, Carma is, then, a much disguised personal name for Garman, and this represents the Saxon name Garmund, of which Jarman is a present-day form. Quarumbogg seems to suggest a doublet, in which, in that case, Quarum is still a much misshapen form of gwern, a morass, which the Domesday spell-

ing scarcely bears out. In the name *Quarum Kilnor*, the Kitnor is an additional name derived from the Culbone family known as de *Kitenor*. Of course, Kitnor is another name for *Culbone*. Mr. Savage, who is a joint authority for Somerset with the immortal Collinson, derives Kitenor from cyta, a cavern, and ore, the sea-shore, and so ignores the evidence of the spellings. Kitenor is derivable from the personal name Cydd, which we also have in the place-name *Kittisford* (Cydda's ford). Cydda is the modern name Keates. Nore means narrowness, contraction, and is thus geographically applied to a narrow entrance or a defile, and is exactly descriptive. Nore is the old High German " narwa." The Domesday spelling is Chetenore, and other later spellings are Cattenore, Chete-nor, Kyd-nore, Kette-nore, and Kitnor. The name *Culbone* is later. This is the name that has survived, it is said, from a saint's name to whom the church is dedicated. There was a hermit of the name of Ceolburn, Colbeorn, Colberne (modern name Golbourne, place-name Kilburn), in the reign of William the Second, and this gives rise to the traditional name St. Culbone. Some part of the church may be Saxon. The name *Beggar Quarm* occurs in the Perambulation of the forest of Exmoor in the time of Edward I., *Villa de Beggar-Quarm* and *Villa de Quarmunces*. Obviously, Quarmunces is a funny compresison into one word of the full name *Quaurm Mounceaux*, or Monceaux. The latter name is said to be that of a Hampshire family of *Compton Monceaux*, who probably held *Mountsey Castle* as a part of their estate. Dru (Drogo) de Monceaux, in the beginning of the twelfth century, married Edith, daughter of Earl Warren, and the mysterious Gundreda, long believed to have been William the Conqueror's daughter, who probably (we read) belonged to this Hampshire house. There are several communes of this name in Normandy, but those who are experts in these matters opine that the one near Bayeuse is the one meant. The name was more frequent in Yorkshire and Lincoln. Hurst-Monceaux Castle, in Sussex, is well known. Montcellis is the Domesday form, and William de Munceaux was one of the principal tenants in Somerset of Geoffrey de Mowbray, Bishop of Coustance, frequently called

Bishop of St. Lo. *Mansel* may be a relic of this name, a mere hamlet name, in North Petherton, and there is a *Hope Mansell*, near Ross, Herefordshire. It is a pleasant amphitheatre. The popular name in Somerset is *Mountsey*. Mounts-ey is quite descriptive. This is how the people called this stone rampart of a hill-fortress and this defence of the approach to Exmoor—namely, Mouncey-Castle. Mouncey is certainly a highland hill, and we suppose that there is more than the evidence of the name for connecting the spot with the great family mentioned. The meaning of Monceaux and Mounc-ey would be the same. Mansel, as a personal name, occurs in the Bath Lincoln's Inn Chartulary[1] in the 12th century. The personal name spelt Mancell, Mauncell, Maunsell, and Mansell is found in the Buckland Chartulary. Mr. Bardsley[2] derives the name from Maniciple, which was a name of office, a caterer for a public institution; and once in a Bath Charter it is " le Mansell."

Beggar-Quarm brings to our minds such local names as Beggar's Bush and the like already mentioned, and traced to the personal name " Bega," " Baega," and " Begha." Bega was the name of a Cumbrian saint of uncertain history, of an Irish princess, and Begha (St. Bees) was an Irish virgin. Beaga is in history a Saxon name. The form was common. How these names can get twisted appears in such a form as Lousy Bush. Bush is a copse or wood, and Lousy is, perhaps, a lazy shortening of the name Malousel or Maloysel, Maloysa, a name found repeatedly in the Muchelney Chartulary, where Richard Maloysel[3] of Ilminster paid tax there. Also found in the register of abbot of Athelney.

Danesbury, Dawes Castle, Dawesbury, Dinasborough (near Nether Stowey). The hill is locally known as *Dousborough*. It is the king of the hills in its neighbourhood, being nearly 1,100 feet above the sea-level. It is connected doubtfully with the Danes, and then *Dinasborough* is considered to mean the hill fort. In ancient documents it is Dawesborough, and the explanation is advanced that it is a form of Dawns-berg or

Beacon-hill, which were called dauntrees.[1] There is an un-doubted camp here, which Collinson thinks is Roman, and others, perhaps with more probability, Celtic. The author of *The Quantocks and their Associations*, in an article, thinks that Dansborough is a corruption of Howes-borough (we suppose from the Domesday owner-name, William d'Ou), which, however, he interprets as the hill fort. In a sixteenth century will it appears to be Dawberia. Now Dauberia, Dousborough, and Dawsebury are corrupt forms of the Saxon personal name, Daegburt, that is, Daegbeorht. This in Frankish form is Dagobert, and in low Saxon Day-bury or Daw-bury, and the other forms are mis-readings and corruptions. This is corroborated by the local name near Enmore, of *Dawburgs-combe*, *i.e.*, Daegbeorth's combe. The spellings Danesbury and the like appear to be pure corruptions through mis-readings or mis-spellings. There are earthworks on the sum-mit which Mr. Page considers are Celtic in origin, and the Danes certainly had nothing to do with it.

Endestone, in Henstridge, on the River Stour, may be fur-ther noticed. It would seem to be most simply explained as the End-stone, that is, a boundary mark, or End-town on the bank of the river. There are large numbers of places to which end forms a part, meaning limit. The spellings lead us to a truer, more satisfactory, and more attractive explanation than the possible earlier suggestion. As early as 1052 its spelling is Eynes-ton, and the further spellings are Yan-stone and Yen-stone, Yenson and Enson. Yenston is an Elizabethan form, and Endiston appears in the 17th century. The persistence of the half-vowel representative of the letter " g " may indicate that the original word is not Henx, but Gean, Gen, Genny. At the date mentioned there was an alien priory here, accord-ing to Dugdale's *Monasticon*. It was a cell belonging to St. Sevier in Normandy. It is not mentioned in Strachey's *Account of Religious Houses in Somerset*. Many of these spots where priories and abbeys were founded had been widely known, and acquired a sacrosanct character as the abode of a saint or hermit. St. Cenuu was thus possibly a

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[1]*Exploration of Exmoor*, p. 296. J. H. Page : Seeley & Co., 1893.

Somerset lady-hermit. The forms of this name of Cenue, a daughter of Brychan, Prince of Brychiniog, are Genue, Genny, as in Llan-genny. There is also a St. Gennys in Cornwall on the coast, the ultimate confines of the Bristol Channel. A farm name in or near Oare is called Yean-worthy. This, too, is the name Gean or Genny. *Enmoor* is not end-moor, but, as already pointed out, the Saxon Ani (D.B., Animere), and there is a local name *Inwood* probably of this origin. If any excuse is needed for examining hamlet names, it is found in the fact that often they turn out the most interesting from a historical or ethnological point of view.

Another British hermit saint might possibly be found in St. Wonna under the disguised place-name of *Vanhampton*, a hamlet-name in Norton Fitzwarren. The vicar is the lord of the manor of Wooney, and so Vanhampton might in full be Woona-ham-ton. Woona was a Welsh saint. The form is, however, more easily accounted for by the Saxon name Wanhelm or Vanhelm. Wan occurs in many names with the customary terminations Wanwulf, Wangeard, Wanfrith. The manor of Wooney, however, still is reminiscent of the Welsh saint St. Wonno, as in Wonna-stow, in Monmouthshire, and Llan-wonno over the water in Glamorganshire. And Here-fordshire has its St. Wonards. Wan, on the other hand, takes us back possibly to the heathen god, for Wan-helm is ex-plained as Wodenhelm as a personal name. Thus heathen mythology and Celtic Christianity jostle one another in the same geographical area of a Somerset hamlet. We are more inclined to the ethnographical explanation of Wan or Wen as a racial name, as, in fact, a Wend or Wendish name. There is a Danish place-name Wan-by or Wand-by. And Wanstrow may be Wanda's treow or tree. It is a border town at an ancient forestal entrance.

Oare in the Exchequer D.B. is spelt Are, and in the Exeter Ar. There is a confusion arising from the fact that Aller (D.B., Alra), in the Somerset hundred, has got itself spelt Aure. It is Ar in *Kirby's Quest*, Oar in Lay Subsidies (Edward III.), and in the Exchequer Lay Subsidies we find Ore and Yauer. These are the varieties. In a forestal

perambulation we read *aquam quae vocatur Ore* (the registers say Ere or Oare), "the water or stream named Ore." It is thus a river name. The usual interpretation is that it is from the Latin ora, a boundary, *i.e.*, Oare, the shore. As a Saxon loan word from the Latin it means a boundary, Ore, Oare, Owr, and Ower, a border land. Oare in the Carhampton hundred (with which we are dealing) is situated in a delightful valley between heather-clad hills, and three and a half miles oway is *Malmesmead*—another existing and interesting name—where the Oare water joins the Badgworthy water. We are now in the *Lorna Doone* country on the borders of Devon. According to the story it was in Oare church where Lorna Doone was married and Carver Doone shot the bride. Malmes-mead is worthy of note as reminding us of Malmsbury with clearly the same derivation, that is in full, Meald-helms mead. The word Mealdhelm is said to be a compression of two personal names, Maeld-ulf and Aldhelm, as the founders of Malms-bury. So unexpectedly and in such out of the way corners do we meet with relics of long forgotten names of ancient owners. The Oare water seems to be a doublet, and Oare, Ar, are forms of Yair, Yare, as in the river names Yare and Yarrow. Yare is, as is well-known, widely spread as a river name. This explains the occurring form just noted as Yauere. The root is Ar, iar. There is the Yare in Norfolk (Yarmouth) and in the Isle of Wight. There is a Yauer or Yauer-land in Hampshire. Clearly from the record given in the middle ages it was known as a river name.

If Vanhampton, as above mentioned, is a disguised form of the personal name Wanhelm, *Bridgehampton*, a tything of Yeovilton, is similarly shaped out of the personal name Burghelm. It is Burghelm-ton, a common name in the 10th century. Curious corrupt varieties of spelling in the 16th and 17th centuries are Bridgeinton and Bridgehinton.

Bridgwater is not to be explained as the " Bridge over the water," but either as the burh of Walter (that is, Walter de Douai), or as the bridge of Walter. In D.B. it is Brugia, spelt just the same as the Continental city of Bruges, and as a matter of fact, the two places were often confused in documents, and there is abundant good evidence for the preference

of "brug," that is bridge, over burh. Spellings are Brigg-walter in 1201; in the *Taxatio Ecclesiastica*, 1297, it is Bruggewate and Bruggewaut, and plain Brug. In 1315 it is Burgus de Bruggewate. In 1256 it is Brugewalt : " lands of Sir Edward (that is, Edward I.), eldest son of the king, at Bruge-walt." These we have noted, and other references are numerous. For the conjecture of St. Bridget[1] there is not sufficient evidence. We may note in passing that *Brushford* is D.B. Brigfort. This is explicable when it is recognised that we have here changed and assimilated forms of Burgfrid and Burgfrith, and that burg means protection, and frid peace in the personal names.

It will be observed that Walther, that is, Walter, degen-erates into the form Wate. As Walter is toned down from its original form Waldhere, so Walter is again softened in hasty speech to Wate. An example of this is found in the local name in Frome, *Whatcombe*, the spelling of which, as late as the 15th century (1419-1470) is Walt-combe. This is in a legal conveyance found in British Museum charters. *Whatley* is near Frome, and its origin may be the same (D.B., Wate-leia), that is Walter's lea. A trace of this may be found perchance in the Domesday, a sub-tenant of this demesne of four hides under the abbot of Glastonbury, whose name was Walter Hosatus. There is another *Whatley* in Winsham (D.B., Watelega). This may be the same as Wate-leia, but the variation in spelling makes us wonder whether Wateleg is not the personal name Withleg, whose modern forms are Whitelegg—the literal meaning of which is ludicrous as accounting for a surname—and Whitlaw. The etymological explanations are scarcely satisfying, which de-duces both names from watel or wattle, or hurdle, and eia, an island—the wattled-island, or place where withies grow, or from wet lea, on account of the moist situation. *Wheat-hill*, in the hundred of Whitley (five miles from Castle Cary), is spelt in D.B. Watehella. In a charter purporting to have the date 965, in a grant by king Edgar to Sigar of Glas-tonbury it is Wet-hulle. Early in the 14th century and in the

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[1] Pring : *Traces of Celtic Church in Somerset.*

Court Rolls of Edward II. it is Wet-hulle and Wethulle, and in the 17th century it is Wheat-hall and Wheat-hill indifferently. This might be Walter's hollow. Hell as a place-name on earth is interesting. There are several about, and some hell-bottoms. The ancient hundred of *Whitley* is dispread through several modern hundreds, and there are many spots so-called, as Whitley Batch, in or near Chelwood. These are relics of names Wigtleg and Hwitlac (modern name Wedlock !). Lac, lag, leg means law as a root-word.

Rodwater in Old Cleeve and *Roadwater* in North Petherton, are forms of a personal name as Hrodbert (Rodbard), Hrodgard, Hrodni, as in the name Rodney Stoke (the appelation is modern, as already seen). Rod as a root means glory, and Rodwater is Hrodwaldhere as its ultimate explanation. Rodway, in *Rodway Fitzpaine*, is not the roadway but Hrodwig (Rodwi). *Rodden*, near Frome (D.B., Reddena), Radene (1255), Raddon, Raden and Roydon in 16th century is, judging by the Domesday form, the name Raddwin. Road is one side of Frome and Rodden on the other. There is a local place-name Road in North Petherton. Radehewis (*Rodhuish*) and Rodgrave, in Wincanton, are similarly derived, and it would be quite possible that with this prevalence of the name in the county *Radstock* is Hruadstoke from a personal name, only the prefix rad in this place-name is not ancient. Grave means a demesne (Graf, a district), The names *Rowden* and *Rowdon*, in Stogumber, occur. Road is sometimes derived from Celtic rhywth, a clearing.

Watergore is in South Petherton. There are several Gores in the county. Comparison may put us on the right scent. When you see a name like this you look out for a triangular piece of land, as is supposed erroneously in the district name Gordano, or a triangular piece of water at low-tide as in *Battlegore*, between Williton and Watchet. Gore, too, is sometimes associated with a deed of blood, a murder, an execution, or a battle. Battle is, however, A.S. and German Büttel, a village, as in the German place-name Lorbottle. These Gores are sometimes personal names or remnants of personal names. We are not, of course, denying that many names originate in the character of the localities,

but affirming that behind the place-name there is most frequently a personal name as the source. Gore, for instance, is from gar, a spear, as a personal name. Battle-gore would thus be the Gore village. In the name at the head of this section, Watergore, we may have a corruption of the name Waddigar, Waddicar. Waddi is said to mean activity. And it is likely that Battlegore is a corruption of an Anglo-Saxon name, Beadhildcar, Badilcar; and then, a battle (we read on the Ordnance Survey) was fought here. The names Bataile, in Ilchester (Badhild, Bathild, Batil) and Batelberg occur in the *Feet of Fines*.[1]

Waterlip, in East Cranmore, sounds much like the water-leap or waterfall. Is it? Leixleip, a village at the falls of the Lippy, is Lachs (a salmon), leap. On the other hand, Dudleipen, in Germany, is Dudoc's inheritance (we have seen this name Dudoc in Daddocks), because lip is the word laib, which according to that great authority, Foerstenmann, means inheritance. Here Walter, sometimes Wate, appears as Water. It is then Walter's inheritance, but which Walter does not readily appear.

Iwood, in Congresbury, is of possibly doubtful interpretation. In the Court Rolls of 1364 we find Inwood Bluet. The Norman name has been dropped, though preserved in Hinton Blewitt. This Bluet goes back to the conquest, as he held a sub-tenure for six and a half hides along with Hugh Matravers (survives in the name Travis locally), but Congresbury belonged in Saxon times to Haraldus Comes, and then to the Conqueror. In Ywode Blwet the addition must have been of a later possession. It is Ywode in the 13th century, for which bailiffs' accounts exist. The most obvious interpretation is that here we have Saxon, meaning a yew, and ude, that is, wood, and so it is the yew-wood. Certainly, yews for bows were much in requisition and were grown elsewhere than in the churchyard—

> "Old yew that graspeth at the stones
> Which name the underlying dead."

In Kent there is a name like it, Iwade. There is a creek

[1] Pages 96, 98. S.R.S., vol. vi.

on one side and a stream on the other, and so it is explained as compounded of ig, an island, and wade, a ford. Many Saxon personal names are found in "i" and "y" as the initial letter, and this, we think, is Iward, an extant name. That initial vowel stands for an abbreviation, perhaps Hig, as in Higbald. The aspirate is dropped, the "g" becomes a half-vowel, Ibald. Thus Iward is from Higweard. In Norman the aspirate would fall away and the "g" become "y." Anyhow, it is a personal Saxon name, possibly dating from the time when Harold Comes was overlord. *Wimerham* is in the same parish, and the name is Wygmaer originally, or Wigmaer.

Ball is a well-known name for a hill or prominence, and this form occurs in such names as the Blue Bowl, the Green Bowl, and there is an interesting instance in the *Taxatio Ecclesiastica* (1297), of Cumok-bally, beside *Cumok Decani*, evidently from its ecclesiastical connection. Now the modern form of this place appears as Combwich. It is in the Ilchester deanery. In D.B. it is spelt Comich. Bally, in Gadhelic (as in Irish names), means a village; Bal, in Celtic, is a mine. Cumock standing alone might lead us to the Welsh Cwmog, full of combes or vales. The place is, if the identification is correct, of interest in the discussion, already noted as to the site of that battle of Ethandune, as this is said to be Cynwit, the place of the skirmish mentioned in the story. If so, the final consonant is a confusion with the similarly-made letter in MSS., "c," and it should be Cynwic. Possibly it is, and (in any case) Combwich is the personal name Cynwig. Blue Bowl is a doublet. For Bowl is ball, a hill, and blue is a corruption of belg, bellu (compare the German balge with the same significance with the primary idea of "swelling out"), and we have some idea that *Belluton*, a local name in Pensford, spelt in Domesday Book Belgetona, has the same origin, and is only fancifully connected with the historic tribal name Belgae. Certainly it answers to the description viewed from the railway as you approached Pensford, passing over the viaduct. Green, grein, in Green-ball, is, as in some other places where the village green, or the colour of the grass is thought of, means flinty soil.

Urgishay, in West Camel, is another remarkable name, and is clearly related to another odd name, Urchinwood.

Urchinwood, in Congresbury, is not a "hay." Nor, for that matter, is it a wood. Urgis, Urchin, and Urch, in Urchfont (near Devizes) are the same personal name, namely, Eorcon, pronounced Erchon, soft and not hard. Urgis-hay is this name simply, Erchon's-hay. Urchinwood is a disguised form of a double name known and extant as Eorconweald. The shaping of this into Eorconuld, Eorconud, and Eorconwood presents no difficulty. Urchin no doubt means a hedgehog, which, however, is not a Saxon word, but a French-Latin word. The Latin is *ericius* (the initial vowel is long), the old French, irecon (with soft " c "), and in the Norman dialect, herichon and herisson. The name would thus be late and mean the hedgehog wood, and then, naturally, we desire to know why? So very many hedgehogs? Eorcon as Saxon means a gem or pearl, and weald, and wald, power rule, and thus the personal name is doubly significant. This introduces us to the interesting name in the Somerset Domesday Book of Erchenger, the Priest of Cannington (1086), almoner of the King. Aluric presbyter was displaced by or succeeded by Erchenger presbyter. He was exempted as the holder of the glebe, the property of Cannington Church, of two virgates, from charges. We wonder if the present priest holds this glebe? It is, however, not the glebe and its history but the name that has interested us in this Erchen-" ger "; and, in fact, the original turns out to be Eorcongaer (gar means a spear). It is also written Herchengar. Now write it Eorcongaer, and then is there a possibility that Congresbury is short for Eorcongaerbeorht? No doubt we find the simple personal name Cunigar, which seems to be a quite simple solution. And is the saint to which a Somerset church is dedicated St. Erchenger (Eorcongaer)? These are questions that do not affect the origin of Urgishay and Urchinwood as above given.

The different spellings of *Congresbury* are earlier given : D.B., Congresberia, while the name of the hundred adds a " t," Congresberiet. Nor is that " t " perhaps foolish or an accretion, but is decidedly a survival. It is a survival of

the name Eorcongaerbeorht become Congaerberiet. Congresberia is thus shortened, and became Congresbury, around which a legend easily grows. This possibility is certainly worth considering. The alternative is to suppose Congresberiet an entire mistake in the name of the hundred.

At *Woodspring*, which lies in a hollow within sound of the moaning Severn there are still the remains of the priory. Woodspring would naturally seem to mean " the spring in the wood." But other things spring besides founts of living water. Spring is the season of bursting buds. And a spring, or sprinca, is a young wood or plantation. As the original spelling is Worspring, and as Worle is Worla, a personal name, hard by, Worspring is probably Worla-spring.

Tyntesfield is a local name in Wraxall, and in the church are (or were) memorials of the Tynte family, in particular of John Tynte, who died in 1616. The founder of the family is said to have distinguished himself at the siege of Ascalon, under that doughty monarch Richard of the Lion Heart. His white surcoat was *Tynctus cruore Saraceno*. This is a very pretty story to connect with the origin of a personal name. Probably that *tinctus* was a poetic pun on the supposed meaning of Tynt, as derived from the Latin *tinctus*. A tincture is familiar to us, word and thing. In reality the name probably contains a piece of social and racial history. The Briton made a clearing, and lived on it. The Saxon took possession, and gathered together a great estate of fruitful clearings, which ultimately came into the possession of that most voracious of episcopal landowners, the bishop of Coutance (called Episcopus Constatiensis in the Norman Survey), as overlord. No doubt he was a great statesman, and made himself indispensable, and was well rewarded. Tinto is a fire hill, or fire clearing. That whole plot was covered with forest trees, and a fire clearing was made in the thick brushwood, as is now done in the backwoods of new-world forests by fresh settlers. *Tin-tin-hull* is spelt Tinte-hella in the oft-quoted survey of the Conqueror. It is Tintelle and Tynthulle in the 11th century,[1] and the spellings do not

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[1] *Montacute Chartulary*, S.R.S., vol. viii.

greatly vary, Tintenhulle, Tinteshull, and the like. And this is Tinto-hill, where the hill is a Saxon re-duplication of the word " to." There are parallel names, such as Clontinty and others. That the word, in this sense, is a west country vocable is shown by the Cornish and Armoric words—teen, tend, or tine—to light, as " teen the candle "; and Milton borrows the word when he says, " Tine the fierce lightning." Teening time is candle-lighting time, and to tend is to set a light to. Pulman thinks that tintin, or tending, has possible reference to an ancient beacon, and even thinks tin-tin may be tun-tun (*i.e.*, town-town), which latter suggestion is trifling.

In *Maes Knowle*, in Norton Malreward, Maes is British, and is employed as the prefix-noun to many parishes in Wales, and means an open field, applied alike to hill and vale meadows.

CHAPTER XXXII.

Curiosities of Nomenclature (continued).

Hornblotton is exciting as the blast of a horn. It is decidedly peculiar. Is it not said to be the place where the huntsmen blew their horns, or at any rate the spot where proclamations were made after a rousing blast on a ram's-horn? "Blow the trumpet, proclaim——." To those who are not content with the threefold division into Horn-blow-town as an explanation, then hor is taken to mean the colour, as in the plant-name hore-thorn, or the white-thorn, which word is, as well known, softened to hawthorn; and thus, etymologically divided and interpreted, it means the grey-blue-thorn, for it is said that blo is bleo, blue. If the grey-blue lias were a prominent geological feature of the district, then this would be a quite natural and taking explanation, on which doubtless some would insist. Now according to an explanation given by a correspondent in *Somerset and Dorset Notes and Queries*, the name originates in an old, and now completely decayed, industry. It was the place of the smelting of ore of iron. The ore was blown there. If, however, we note that in Somerset there is the name *Horbley*, which is a local name in Batheaston, and that this name in the form Horbling occurs also in Lincolnshire, we see that the place-name originates in the Frankish personal-name Heribald, which is shortened and transformed to Horbley and Horblaw. The Domesday spelling is Horblawetona, and it is Horblautone in A.D. 1343 in the names of villas. It is clearly simply Horbley's ton, or, in full, Heribald's ton, without much etymological mystery.

Martock is another instance of like character. The name of this place is in gazeteers said to be derived from " mart" and " oak" from the fact of a market having customarily been held under an oak tree in the " centre of the town," "the site of which (our soothsayer tells us) is now occupied by an elegant fluted column in imitation of the pillar of Trojan

at Rome." That is interesting, but we note that Dr. Wade, in his pretty little book on Somerset, tells us nothing quite so notable of the place. But of course this etymological and historical explanation is by no means the only one. Mr. Pulman[1], in his book, is responsible for two other suggestions. These are Mearc-ac the Mark-oak or Maer-ac the great or famous oak, in which it will be seen that the " t " is either regarded as an intrusive letter or " t " and " c " are confounded as often in documents where the letters are similarly formed. But the Domesday spelling has the " t," and this form has continued, rendering that explanation improbable. The spellings scarcely vary, Martock and Mertock. With regard to mart and oak, to us the question arises when did mart become a shortened form of markt, a market ? and the reply seems to be that this was somewhat late, and therefore cannot account for the Domesday form Maertoch. In Mear-ac, it is said, meare is shortened from gemaer, which means a boundary, and ac means oak. It is known that maer means famous in personal names as in Wado-maer, and then, used as a prefix, Maer-ac, must mean " the famous oak." On the other hand, mearc is, of course, a mark or limit, and there was here an oak which marked a boundary. It is certain that marks are boundaries, as in Mark-bury (if this is original) become *Markbury* (Mercesbury), and we have Mark-Causeway become Mark's Causeway, that is, the chausee or raised road through the marsh (sometimes also called " brig," or bridges), which is the place-name *Mark* to this day. And, as noted, the moorland round Wedmore was once called Mark-moor, while we find that in one case Marksbury (not that on the Bath road) has become *Maesbury*. Maesbury is thus a disguise and a puzzle until you read in a Glastonbury charter of a boundary thus defined, " straight through the middle of Marksbury," which, in this case, is identified with Maesbury. This original form continued to the middle of the 15th century. Mearc denotes collectively the meadows, pastures, and woods in a tract of land belonging to an ownership. Marksbury near Bath is in 1279 Merkesbire,

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[1]Pulman : *Local Nomenclature.*

and in the 13th[1] century Marcusbury and Merksbur. This looks like the personal name Mark, whether because the property of the Abbot of Glastonbury it was the appanage of a chapelry there (or elsewhere) dedicated to St. Mark.

Now *Martock* does not show any derivations in spelling indicative of having lost a letter or, on the other hand, of having assumed a grip letter. In D.B. it is Maertoch ; T.E. (1297), Mertock, and right on through thirteen centuries. It is one of those names that has preserved its identity of spelling most consistently. Maer and Tochi make up the compound name Maertoch, and the early 9th century forms Murdac and Murdoc are then extant personal names, giving rise to the curious present-day name of Murdock and Murdoch.

Meare (D.B., Mera) was an oasis in the midst of about eight thousand acres of swamp, which in his reckoning of the number of hides the Domesday surveyor ignored as valueless. This Meare was originally in full called Ferramere, and it was in the jurisdiction of the abbot of Glastonbury. And though the word meare means often a boundary, shortened from gemeare, as above mentioned, and mere is often nearly the equivalent of moor, which so far as can be seen in the interpretation of *Merland*, in Withycombe, *Merlinch* or *Moorlinch*, and perhaps also of *Merridge*, in Spaxton, though the last is doubtful, in *Ferramere* it is possible that this is the personal name Faermaer, as Farun in Farringdon is Faerwine-don, and there is in Somerset a hamlet-name *Farthing*, which is Faerthegn the travelled thegn. Faermaer was the name thus of an original or early owner of the dry bit of land around the marsh, who perhaps watched the marsh-grass, " in serial shimmers and shades," and had his eye on the wild duck sailing round the rim of his island property. *Merriott* too is clearly not the mere-yat or moor-gate, as usually interpreted. It is D.B. Meriyet, and thus is not " the et " or head of the mere, either, but the well-known personal name Mergeat or Maergaet, in which both components are interpretable— maer famous and gaet a Goth. In 1017 there was an abbot

[1]*Bath Chartulary*, p. 6. Lincoln's Inn MSS., S.R.S., vol. vii.

of Glastonbury called Merewit, *Merewit qui et Brighuui*. He was bishop of Wells and a native of Lorraine. In France the same name has become Merigot and Margot. In English this has degenerated into Maggot, which is not a sweet name, and Merrywit is pleasanter. *Merridge*, in Spaxton, is after all probably a compound Saxon name, Maerrick or Maerrich, maer and reich, as Goodric (also Goodrich and Goodridge, compare Dodderidge from Dodric) is Godreich. Reich is kingdom or rule. The mention of the Lorraine name of bishop Merewit reminds us of another Lorraine or Lothringen name of Dudoc, which was the name of the fourteenth bishop of Wells, in the year 1031, that is before the Domesday or Conquest date. There is a local uame near Wedmore of *Daddocks*. Mr. Harvey, a former Rector, in his *Wedmore Chronicle*, "made a shot" at this, deriving it from "dead oaks" as a possibility. Clearly it is Dudoc's. Bishop Dudoc was a Saxon of Lorraine, and was present at a Synod in Rheims. This is more interesting as a local association than dead oaks can be.

Once more this form geat occurs in the mysterious name *Havyatt Green*, in Burrington, which is spelt in D.B. Attigeat. This is subject to the facile interpretation that it means "at ye gate". Havyatt as a form is not easily identifiable with the Domesday spelling Attigetta save as regards the last syllable geat. And, indeed, it is probable that Att is a misreading or misspelling, and is possibly meant for "Alf." The name would then be Aelfgeat, and the "Av"-or "Hav"-yatt gains its explanation, and reconciles both forms. We have already seen that Attemere in a will is not "at ye mere," but a corruption in the place-name of Hathemaer as a personal name.

Priddy. This name appears to have the merit of uniqueness in British gazeteers. We do not find anything like it elsewhere in England. It is an interesting Somerset name. Unfortunately, we have no Domesday spelling. Nor have we a *Taxatio* valuation in 1297, and so are deprived of this evidence. In this valuation the land is incorporated in Wells, as was also the case in the time of the last of the Saxon bishops, Giso, bishop of Wells. However, in the British Museum charters in the 12th century it is men-

tioned, " Grant of Pridi to Farley Priory." There is another grant in Pridia to Bruerne Abbey. Another of Pridie to St. Swithin's Priory. The spellings do not seriously depart from this type or form. They are Predy, Priddie, Pridi, and Prydde. There are some continental names which appear to give a clue to certain mysterious British names. And this is perhaps an example. They are from very primitive roots. For example, in Swiss mountain-names investigated by Täuber we find analogous, or similar, or the same names in such forms as Preda, " Predtan-tal " (" tal," a valley ; often our "dol" ; German, " thal "), " Prada," and Pradel. There is often a confusion of Paradise, the Persian word found in Holy Writ for garden, and Paradis, which is a form of this word Prada. There is certainly a *Paradise*, the name of a hamlet in Burnham, but we do not know whether this name is quite ancient or only a modern fancy designation. If ancient the name is connected with this root and not with the scripture paradise. The primitive root is par, found in very numerous words, as *e.g.*, in the Latin pratum, a meadow. This root also appears in the cymric word prydd, pryddion meaning production. Pridd in Welsh means earth. There is a hamlet-name *Prymmore* in North Petherton which seems likely to be Pryd-more, the two consonants assimilating. So then Priddie here and in the similar continental names mentioned simply means meadow land or heath land. We have seen (" pour rire " we suppose) *Prie-dieu* suggested. We must still mention that the name Priddy and Preddy is extant as a Somerset personal name, and the names Preed and Prud are early names in the 10th century. Why may it not, after all, have this origin ?

Stavordale is in Bruton. The name is not found in D.B. or T.E. The earliest spelling we have so far found is in Bishop Drokenford's Register,[1] and there appears to be no variant, unless of dell for dale ; and there are the 16th century spellings Stafferdale and Staverdell. Dale or dell for combe is a great rarity in Somerset, and is scarcely a correct interpretation here. The local name Stoford is found

in Barwick (Staford and Berewick are conjoined), Stogursey, and Broadway. The Staford in Barwick is said to be from "the ford there, now bettered by a bridge "[1] over the Ivell. Then what does Sto mean? It may be the Staff ford or Stow a village. Also in the *Bath Chartulary (Lincoln's Inn MSS.)*[2] among some strange boundary names besides Wullega (*i.e.*, Wolley) and Lincumb we read: " J. de Weston claimed to hold at Stareford half an acre." It is also in the Cambridge Corpus Christi College of MS. of a Bath Priory charter spelt Stareford. And the name is also spelt Stoffard and Stoppard. Usually these names are derived from stave, a staff, of which stavor is a Scandinavian form. Staves or upright stones were fixed in the marshes and fords as guides to show the depth and how and where the stream was passable. There are such staves now near Moreton Marsh, standing in the parish of Compton Martin. The place-name Stafford is said to be so derived. And, besides, you have Staveley, in Derbyshire, and Staverton, in Devon. These names Starford, Stoford, Stavord, are likely enough forms of the personal name Steafhard and Stafhard. At any rate this list explains Stafordale. The ending is possibly a diminutive like the ending " et " may be in some names, though sometimes interpreted to mean " head." The ending " al " is like " al " in Wraxall, either " hull " or hill, a hollow, or hill, over which circumstances throw light. Stavordale is noted for its former Priory of Austin Canons, of which we believe some remains are found.

Dunkerton is in a deep hollow on the ancient fosse road. By Collinson and others the explanation of the name is found in the existence of a cairn or carnedd, which, it is affirmed, existed on Duncorne Hill. " North-east of the church," says *Cooke's Topography* (date 1800), " there is a remarkable eminence, whereon once stood a carnedd, or hill of stones, called Duncorne, erected by our British ancestors to commemorate some victory or extraordinary event." Hence it is Dun-cairn-ton. The Domesday spelling is Duncre-ton. As early as 1297 it is Dunker-ton. The above historical fact seems to give the most natural explana-

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[1]Gerard: *Particular Description of Somerset*, S.R.S., vol. **xv**. [2]S.R.S., vol. **vii**.

tion of the name. If we divide the word differently, as Dun-kerton, we certainly find that kerton has its analogies in other place-names in which kerton is derived from kirk, cerc. So Dunkirk is "the church on the dune" or down. Dunkerque, in Normandy, is situated amid the sandy dunes of the coast. Names of places with this element are found before the beginning of the eighth century in Europe. The majority of these kirk names are found in predominantly Danish settlements. They often are so called because they indicate that the property is vested in some ecclesiastical corporation, as Kirby (that is, Kirk-by) Le Token, in Essex, was a part of the property of St. Paul's, London. However, we do not discover these indications of former church ownership in the case of Dunkerton. As a sidelight on the place-name, we think of a similar name in *Dunkerry Beacon*, in Cutcombe. This is spelt Duncre, and is Duncairn shortened apparently. We may add that a cairn does not necessarily mean an artificial accumulation of stones, but may mean a natural rock. On Dunkerry there may have been the remains of circles of stones or a carnedd. The original form is in both cases probably Dun-ceryg, meaning a stony height. On the top of Dunkerry there are now many loose stones, perhaps the remains of large fire-hearths, but the stones were already there with which to construct them.

Dinder is another case of a dun or down, as after prolonged deliberation we are convinced. This is an instance in which the earliest spelling appears to be misleading if taken quite alone, and as the key to subsequent forms, as has been done. The earliest spelling, Denren, is that of 1064 in a record of fifty manors belonging to the home estate of Giso, the last of the Saxon bishops. Then we have the spellings Dynr (1123), Dynre (1174), and Dynra (1223-1268), and then it occurs in a form remarkably like Dundry, and appears as Dindra in 1494. The earliest spellings are clearly abbreviations, with the elimination of a consonant. The Domesday register and other lists give clear indications of this. We have quoted instances before. Den-ren is taken by itself, and interpreted as *Den-ren* as a two-syllabled word. Ren is a watercourse, as in Rhin, Rhine, Rhone, Riana, and

the rhines of Somerset.[1]   In Alpine stream-names we find
Ron and the like.   In fact, there is a precise correspondence
in meaning in the name Rien-tal, in Uri, Switzerland.[2]
Rien-tal means " the valley of the stream."   Dinder stands
picturesquely at the gate of the hills, where the stream
which has come down through the combe to the well of
St. Aldhelm at Doulton bends into the valley.   The river
Sheppey obligingly runs through the charming rectory
garden and ripples through the grounds of the squire with
strict impartiality of treatment.   The trout may jump for
both alike.   The rugged, bald dun, with its light lias stone
(as it seems) overlooks the stream.   Dene-ren would
accordingly mean the same as the Swiss Rien-tal.   In this
case the " d " is a late intrusive letter.   We doubt this
from an examination of the forms amid which Den-ren
seems isolated.   Further, this singular name has not merely
its analogue, but its very precise parallel in *Dinedor*, situated
four miles from Hereford, on the Ross road, near which flows
the " many winding Wye."   This rugged Herefordshire
Dinedor hill overlooking the river is an abrupt eminence, on
which are the traces of a Roman encampment, which we
have purposely visited.   We have not yet been able to trace
the spellings of the Herefordshire Dinedor.   It would
certainly be strange if the " d " is also in this case a mere
intrusive letter.   It seems more likely that the " d " has
been dropped in the spelling, though preserved in the
traditional pronunciation, and finding its parallel in Here-
fordshire.   And, further, this Herefordshire correspondent-
name indicates an ultimately Celtic origin.   In that case it
is, as we believe, Dinas or dun and dwr, water.   There are
names—*Dan-dris*, in Congresbury, and *Dundry*—which are
similar, and in the Bath Chartulary Stanton Drew is spelt
Standondru in 1292, a departure, however, from the earlier
Domesday spelling, " Stantona."

These latter names are, however, more likely connected
with the primitive root, daur, an oak.   Täuber quotes
Jaccard (on Continental names), in which he says : " Les

[1]Canon Church, in *Somerset Archæological Society's Proceedings*.   [2]Täuber :
   Ortsnamen und Sprachwissenschaft, Zurich, 1908.

noms celtiques d'arbres n'ont completement disparu devant les noms latins." Examples are the Celtic name of the alder, which has been preserved in the word Verne (Gwerne). It is possible to compare the Somerset place-name, *Wearne-wyche*, and possibly *Inverne*. Other instances are the Celtic sapin for the Latin abies (fir), darb, the pine, and tan (*chene*) for evergreen oak. He traces this root in Derby (pronounced " Darby " by a remarkable persistence). In Switzerland is Derbally, Dorben ; in England, Dart-mouth. Dun is "down," and daur, an oak, accounts for Dun-dry, perhaps for *Dandris*, and might possibly be the ex-planation of Dinedor and Dinder, *i.e.*, Dun daur, the " hill of oaks." The Dun at the Somersetshire Dinder does not, however, appear a promising place for oak-growth.

Stretchholt, alias Stretchill, in Pawlet is in D.B. spelt Estragella. In *Kirby's Quest* it is Stretchett and Strecholt (Edward III.). In the " Fragment of the Register of Walter Giffard, Bishop of Bath and Wells, 1265-1267," we read : " Presentation of Dom Nicholas de Strigull, on the morrow of St. Mathew the Apostle," Sept. 2nd, 1264. In Estragella the initial vowel is the usual Norman helping introduction to the awkward following three consonants, as Stanton is spelt Estan-tona. We have to deal then with the name Stragel. The syllable holt is, in this case, a mere delusive corrup-tion. These holts need almost as much care as the assimilation of personal names ending in frid and firth when changed to ford. Thus it is quite possible that *Lower Holt* and *Higher Holt* in Witham are not from holt, a wood or copse, but the personal name Hold, though the presence of woods giving the description name are not to be rejected without examination. We have noted this personal name in Holford (Holdfrid). Holdgeard, Holdwine, Holdwulf, Holefest (*i.e.*, Holdfest) are names. The origin of the word hurst, of similar meaning (a copse) is pronounced obscure. Horst, in German, Mid-high German, and Old-high German, hirst and hurst means a hill, or a copse ; in modern German simply a shrubbery. We do not find a personal name, excepting Horsa, already noted. There is a *Hurst* in Martock and a *Dinghurst* in Winscombe. This *Dinghurst* is of interest, though a mere local name.

The Ding seems to be an abbreviation of Dinga, Dingat, again a Welsh saint's name, hidden away in a corner. It is found in Monmouthshire, Dingastow in Carmarthenshire, Llan-dingat, St. Dingat's Church. Ding-hurst is thus St. Dinga's Wood. As Hurst was originally named *Achelai* in D.B., or oak-lea, this was an oak wood. We find accordingly such names as Hazel-hurst, Lynd-hurst, Dew-hurst, spelt Duerhurst, *i.e.*, Deer-hurst. The personal name Hirst is taken from the place " de la Hirst." And, of course, so may Holt be " de la Holt " ; and equally, of course, the name may be the ancient Saxon personal name Hold, as already mentioned, and it may be hard to determine in a given case which it is. We do not find many "shaws" in the county. That we need to discriminate is shown by the principal name, with which we are now dealing, Stretcholt. It is Stragel or Strygel only in its original form. There was a name Strygel extant which was that of a priest in the diocese of Hereford early in the 9th century. The old German and Gothic names Strago and Staracho occurred ; with early and later forms, Stragin and Stragget. All these names are derived by competent authorities from a root, strg, strac, strag, with the meaning violent, powerful, or the root idea of straight, strict, strenuous. Thus are probably derived the modern names, Stracey, Strachey, which look so mysterious and unique. The modern German strecken is to straighten and make tense. Accordingly, we get nearer the original shape of this name when we read of a " Sir John Streache " (also spelt Streeche, Streche, Streech).[1] There is also the name Strechleigh. Sir John Stretche, knight, was lord of Seven-hampton (Seavington) and held property elsewhere in the county in the reign of Richard the Second.[2] We are, of course, merely concerned with names and their origins, regardless of other interests. Stretch-hill and Strech-holt are but the forms of the word, as personal name, Stragil. The ending is a diminutive.

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[1] Gerard's *Particular Description of Somerset*, pp. 139, 166. [2] See *Calendar of MSS. of Wells Cathedral*, Index ; *Bruton Chartulary*, No. 91, S.A.S., vol. viii.

Stringston is still a parochial name, just as Stragel or Stretcholt was manorial. Another spelling is Strenxton. The origin of this name is akin to the last. String is an ancient personal name, String, Strang, and found in the modern forms, Strong, Stringle, Stringer, and the like. Thus it means String's ton. Streng and strong mean tense, tight.

Lufton is a few miles from Yeovil. Lufton is identified with the Locu-tona of Domesday Book. This is spelt Luke-ton in 1227, Loke-ton in 1417, and Luke-ton (1340), and Luc-ton in the fifteenth century. In Camden's map we find Lufton, but not Lucton. Gerard says that the place-name is taken from the British Luffon,[1] which, he says, signifies elms. Leland was struck with the growth of elms in the district. But this ignores the early spellings. A further variety is Lutton in 1386, and Collinson calls it Luston— clearly a mistake. The name of Luf and Luffe occurs in the Bruton Chartulary,[2] and the name of a bishop Luffe in the Wells Calendar, and Lufton appears to be later than Lucton. In the will of Robert Gybbes, clerk, formerly Prior of Montacute, the "parson of Lufton" is a witness (1560). It is not easy to see how Loc-ton could become Luf-ton as a name of one and the same place. Usually, we have found that when there is an incomprehensible variation of this kind, and the identification is correct, there is a word at the back of both forms which, variously abbreviated, contains both. Such a personal name is Lovick, or Lofick; also Luvick and Lufick. This curious name is found in the peculiar name *Lovecocks-hayes*, in Marston Biggott, in the county. Lovick-ton may be short- ened either to Lov or Luf-ton, or to Lock-ton. Lovick itself is, as before explained, a form of Leoving, Leofinc, Lufinck, Lufinc, Leoving, Leofwing (that is Leofwine) and Leofwig was the name of a bishop at the commencement of the thirteenth century. Mr. Pring, in his book on Celtic saints in Somerset, mentions the name of St. Luifa, which is the same Saxon name.

Oath is a wonderful place-name. Oath is a hamlet name,

[1] Page 95, *ibid.* [2] Pages 287, 289.

and it is near Olre (D.B. Alre). There are court rolls for Othe in the days of Queen Elizabeth. In Smith's Wills occurs the form Woothe, which is Somerset pronunciation for Oath. Oth is a very common Saxon name, found both singly and in compounds. What is Othery but the personal name Oth-here? And so also we have Oth-grim, Oth-helm, and others. Most students of history know the name Otho.

Cibewurda is interesting as an obsolete name, because it reminds us of another Welsh saint-name, St. Cybi, or St. Gybi, as in Llangibby. It is the name of a manor in Exford. Wurda here appears to be a form of Worth, a homestead, and so in a modern form it would, perhaps, emerge as Gibsworth or Gibbswood. The modern personal name is Gibb, or Gibbs, and Cibewurda is likely enough the Saxon name Gebeorht or Gebheard, and not a compound of Cibe and worth.

Dulverton is in D.B. Dulver-tona (1086). In T.E. (1297) it is Dulv'ton. Dilverton is a mere variety. In 1314 it is in *Drokenford's Register* Dulverne (William de). The most remarkable variation is that of Duber-tona, which is found in a charter of Taunton Priory (1335). If this last spelling were to be taken as correct, the explanation would be from dwfr, water. The usual explanation resolves the word into three parts : Dul, ver, ton. Dul is said to mean a bend. We do not know in what language. While, on the other hand, dol is known as a form of tal, thal, a vale; and, again, dol is known as meaning a table-land or a hill, as Jacard derives the west Swiss names dole, dola, and dolin from a Celtic root with this meaning. In the former sense dol is the same as dell. Dol is also taken from theil or teil, a part, the Yorkshire dialectical word thoil, which we remember as a puzzling word, to a boy, from the lips of a grandmother, and the common words, deal and dole. And so the *Dolemoors* on Mendip are explained as a sort of allotments. As is also the case with *Dolberry*, in the county. There is a place-name Dole in Brittany. Sampson, scholar of St. Illtyd, consecrated by Dubritius, was abbot of Dole among the Bretons. Deal, in Kent, is so derived. Ver,

too, is taken to be a form of wear, or ford. Dulverton is actually on the bend of the bright little River Barle (spelt at large Barghel). And by the same authority, Dolfordton, in Dorsetshire, is said to be similarly situated on a river bend and has no ford. The explanation is thus : Dol-ford-ton, the town on the bend of a stream. Ivry, in Normandy, is a form of a gadhelic word for water or stream. Berra, Verra, is the name of a lake in France, and some connect the place-name Bere, in Dorset, with this root. Verdun, in France, is the "river-down," and verton, in Dulverton, may be a corruption of the same word. It will be noted how little the meaning varies. If Dwfra were the derivation it is the "river by the down." Gerard[1] says it is "a little market towne which I think may be named Dunoverton, for here is a bridge over the Dun or Duns." That is, it is the Dun-wear, and "Dun" has become "Dul." We believe that the form Dulverton is a Saxon hardening of the Celtic word dwfr, water. This accounts for the variety Duberton, and the explanations from dol, dul are misleading. This also would explain Dolford-ton, in Dorset. Ton is a corrupt form of don, down, *i.e.*, Dwfrdon has become Dulverton.

Another name explained similarly is that of *Twerton*. We have no D.B. spelling. But it is Twiverton (1292) in the Bath Chartulary in *Kirby's Quest*, and in ministers' accounts (Henry V.) and in the hundred courts to the reign of Henry VIII., and right on to the 17th century. The question is as to the meaning of Twiver. There is Tiverton,[2] in Devon, said to be derived from Twy-ford-ton from its situation between the Ex and the Loman, and Tiverton as Twi-verton is the town on the double wear, which anciently existed. Tiverton and Twerton are varieties of the same name. The spelling Twi-verton is not compatible with the guess, "thweor," crooked.

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[1] *Particular Description of Somerset*, S.R.S., vol. xv. [2] Edmonds' *Names of Places* derives it from Tiber, Tifer, a sacrifice or gift-offering, and instances names Tibberton, and the like. This is guess work, ignores the ancient spelling, and the fact that the name Twy-ford goes back to 872, and here are two streams, the Exe and the Loman. The division of the streams is under "Little Silver Bridge."

Twynhoe is in Wellow, and here we might suppose that the prefix is certainly a form of " twain." Curiously enough, twyn is Celtic for hillock, and hoe is Dansk, with the same meaning. If descriptive, this is evidently a doublet. Here we have an instance of the corruption of a personal name. In 1329 it is Twynyhoe, and in the 17th century reverts to nearer its original form, Twinio, the personal name Tuinui. There is a name assuming a patronymic form, Twining. The old English name of Christchurch, in Hampshire, was Tweonea, the Normans shaped this into Thuinam. It was also called Twinham-burn. The priory name finally ousted both. This name Twine appears to us to be an abbreviation of the well-known name historically connected with Somerset, the Saxon conqueror of Somerset, Kentwine. *Twywill* is the name of a manor known by this name in the days of Queen Elizabeth. It has been interpreted as twll, Celtic for a hollow, or tuell, a covert. It is clearly the corruption of Touilda, *i.e.*, Toulhilda. This is the origin of the curious extant name occasionally met with of Towell (pronounced Tou-wil). This might be supposed to be derived from the indispensable toilet requisite after a bath. Touhilda is a Saxon female name, and Twywill preserves a memory of it.

Bitwynhorde.—This name is found in a Glastonbury charter : *ad quendam trencheam quae vocatur Bitwynhorde.* Horde is, of course, a kind of fence. The Dansk word horde means a hurdle. We have it in hoarding and hurdle. It must necessarily be between something, and scarcely needs the descriptive addition. In reality we incline to the opinion that it is Beadwine horde, and the name has got changed to something more obvious. If this were so it would be interesting, as Bedwine is given as the name of one of the knights of King Arthur's round table. The name is also found in *Beadding-broc, i.e.*, Beadwine brook, in forestal perambulations. Another boundary name in the same document is Scearp-horde. This is the personal Saxon name Sceorf and Sceaf. *Wynerd*, in Winscombe, is the personal name Wineheard.

Wellow and *Vellow*.—Wellow is near Bath. Vellow is a

hamlet name in Stogumber as a manorial name. It is odd to note that Wellow, *Welton*, and, unless there is confusion, even Wells, have all the same spelling. Under the date 725 we find "Grant by King Cyneulph, King of the Saxons or Gewissi, to St. Andrew's monastery, Wells, of land on Welewe River." The spellings of Wellow are Welewe, Weluue, and Welwe. Of Welton, near Midsomer Norton, Welwe-ton, Welue-ton, Welwer-ton. The hundred name is Welwe in Domesday. In 1329 and in 1362, earlier and later, we have Welwe, Welewe, and Walton. Welton is thus an abbreviation of Welwe-ton.

Wells is in D.B. Wella, doubtless from its springs. Of roots suggested (as already noted in Banwell) there is the Celtic gwelgi, a flood. This is unlikely. Weallan means to bubble up as Saxon, but this obviously does not account for the persistent strange forms of Welwe. The ludicrous explanation from the mid-English Weilaway, "wa la wa" or "wei la wei," that is "woe, woe," has even been suggested. This is the *ne plus ultra* of folly. Welwe is, we believe, a shortened and softened form of an owner-name, Wealhwine. Wealdwine is a more frequent spelling. All the hard consonants are dropped as usual, which seems to us to explain the puzzle. There is a *Wellsford* in Langford Budville, which is the personal name Wealh. The modern personal name Wells is very likely indeed from this root with the added sibilant.

Vallis is a monkish name. Between Roadwater and Washford a valley opens out into bright green meadows intersprinkled with ancient orchards. In monkish records this is *Vallis Florida*, in the midst of which are the crumbling remains of the ancient abbey of Cleeve, founded nearly a millenium ago by William de Romara, Earl of Lincoln. *Vallis*, near Frome, has possibly the same meaning. The explanation from La Valaize, a bank, appears needless. In the Montacute Chartulary[1] there occurs the name Sir Nicholas de Valers, which appears to be the same as the name Vilers[2] and Viliers. There is a possibility that this

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[1] S.R.S., vol. viii., p. 141. [2] Eyton's *Domesday Studies.*

name Valers has been corrupted to Vallis. We have not discovered any connection of this name with the locality.

Failand, in Wraxall, is a district name. We are not helped by any very early spellings. In 1336 it is Foyland, and later Feiland, Phayland, and Fayland. Filand is in the eastern counties a name for unenclosed arable land, that is, land which, before enclosure acts were passed, was tilled in common co-partnership. This appears to be a shortening of feld or veldt lands. In Somerset this would emerge as " vealland." A piece of arable glebe is called, in the parish of Stowey, Law veal (Low-field). The softer form Fay is not thus accounted for. Then, again, faw, fow, vow is from British ffau, the den of a wild beast. This requires a stretch of imagination. Feoh is the same as fee, a lordship or payment, a fee or fief. Feoh is A.S. for cattle, in which payments in kind were made. There is a legal phrase " in fee simple." What peculiarity of tenure of Failand would give colour to this explanation we do not know. Faer is a sheep, as in Faroer, the Faroe Islands, and in west Switzerland this becomes fea, and there is the place-name Faye. This is practically the same as feoh in meaning. In Somerset we do not trill our " r's." This is probably the explanation. If we could find any early spelling to bear out this we should say that, as there are four places Fy-field traceable to an owner's name, Fyva (and Fivehead in Somerset and Fifehead in Dorset may be so derived) that Failand is from a personal name also. It is anyhow probable that Failand is an abbreviated name. The personal name Freeland is a corrupt form of a compound Saxon name, Fridulind, and there would be nothing wonderful if we found a name Filulind. Lind means gentle.

Dompoll is near Ilminster. It is said to be Dune-pwil, that is, Dunna's pool. Domp is the name of a farm near Ilminster. In a charter connected with the name of king Ina there is the curious name king Domp. Now Domp was king of Devon. This place-name and the farm-name may be reminiscences. It is usually said to be a form of Dunepol, either the down-pool or the pool of Dunna. There are the names *Donyat*, Dunna's gate or way; *Dungraf*, Dunna's

holding. *Dunere* or *Doniford*, also spelt Donever, in St. Decumans is derived by Gerard[1] from the passage of St. Donatus or Donett over to Wales. This is the origin of the name of St. Donetts, on the Welsh coast nearly opposite. St. Donat was an 8th century bishop.

Bleadon, on the river Axe, has been taken to mean the bleat, that is, bleak-down, or from bleo, blow, the windy down, and, as blew also means purple, the purple down. The heather on the hills is purple. Bleo means blow in the sense of smelting of ore in former iron or metal furnaces. In a charter of 973, purporting to be a grant of property to Winchester, the name is mentioned, and in a charter of Glastonbury abbey the name Bledan-hit, or *Bleadanhead*, occurs. This suggests to us the true explanation from the name Bledda, with which Chester Blade may be compared.[2]

Edington and *Edingworth* might at first blush be thought to be allied names, and derived from the same names. They are not. The former of these names lands us in the midst of a notable controversy. Where was Ethandune, where the decisive contest was fought out to decide the supremacy of Mercia or Wessex? Hun, the Ealderman, was the leader, and the same name is found at Hun's pool (*Huntspill*, near Burnham, on the Brue. A writer in *Blackwood's* for 1911, for the purposes of his argument, to favour the claim of Somerset over Wiltshire (Ethandune, now Wilton), sets aside the Domesday spelling of Edington, where it is found spelt as Edwine-ton. He calls this a Domesday solecism. Now Edwine-ton would assume the form of Edington as Kentwine-ton may give rise to Canning-ton. These patronymic forms are often delusive, as we have seen in many instances. They are mere assimilations. The Anglo-Saxon chronicler gives the site of the battle as Ethandune or Edandune. Edan is a name which occurs in William of Malmesbury's chronicle as *Rex Scotorum*. But what is Edan but a shortening of the better-known form of Eadwin or Edwin? In early Glastonbury documents the spelling is said to be Edindon. Henry of Huntingdon gives Edenes-

done. There is therefore no ground for special pleading as to the form of the place-name. It is clearly Edwin-ton. This writer's identification of Cynwit with Combwich, where the great skirmish took place, is another matter. If the " t " is a confusion for " c " once more, then Cynwic may be the same as Combwich. But this name receives separate notice. *Edingworth* is the name of a hamlet a few miles from Axbridge, in the parish of East Brent. The Domesday spelling is remarkable enough. It is Jodena Wirda. The final vowel of Jodena is merely euphonic, and the " j " is the half-vowel " g," and so the form to be dealt with is Goden. Wirda may be for worth, *i.e.*, Godworth, but more probably we have here the extant landowner's name of Godenweard, also spelt Godeuert. In the time of Edward III. (illustrative of the half-vowel sound), in the court rolls it is Yadensworth. In the Domesday we get the apparently irreconcilable form of Lodena. Now this is an instance of which we ought to recite several, where the prefix " La," the article, has coalesced and become Lodena for La Godena, since the " g " is a half-vowel. Other examples in Somerset are *Luminster* for La Minster, *Lopen* for La Pen, and *Elborough*, spelt Illebergia, becomes Liberia, and grows unrecognisable. There are other noteworthy instances.

Two names, *Egford*, in Whatley (D.B., Hecfordintona), and *Edgecott*, in Seavington St. Mary, are respectively the personal names Echfrid or Hechfrid, a shortened form of the name Aegelfrid, and spelt Heggeford in a charter. Edgecott is not the cot on the ridge or edge or corner (eck, a corner), but a disguised form of Hechgod, or Hechagoz, as Hurcot is from Heregod. La Folde, in Drayton, is shortened from La Filogaud. The name Filogaud becomes Fillgate in current speech. It is the "Filo" in Filolind, alluded to above as a possible derivation of the mysterious " Fayland."

CHAPTER XXXIII.

Silver Street.

We have purposely left the consideration of a name that is of more than county interest. Silver as part of a place-name is one of those words on which the speculation has been almost endless. To appreciate the curiosity of the name we cannot do better than give some of these specimens.

In the first place we must note how widely-disperead the name is, and so wide as to suggest that at least some of these names are mere fancy names, and not of really ancient origin; and that others are assimilations from various words whose meanings have been forgotten, and not therefore all from one word; and that even the genuine name, Silver, may be from several sources; from, for instance, such a Scandinavian name as Sölvar, a Viking name as cited by authorities, or the personal name Selua (Selva), also given as such in lists. At least, in one instance Silver's-ton is explained as a mere shortening and popular corruption of St. Silvanus. It is in Northamptonshire. Consequently, only the history so far as ascertainable can help in the solution in each individual case.

How widely spread the name is is well known to all who have given any attention to place-names. *Silver Street* is a name found in many places in the county of Somerset. And beside this there is the form *Monksilver*, doubly interesting in its simple state as Domesday Selura or Selvra, that is, Selvr, and Selva, and the addition Monk is, of course, in its monastic connection, of later origin. The explanation of this prefix-name Monk, or Munksylver, and Munkeselver, as it is spelt in the 16th century and earlier, is found in the fact that as early as 1248 it was connected with Goldclive Priory. We read of an action between Thomas, the parson of the church of Stokegumer, querent, and Henry, the prior of Goldclive, deforciant, about oats due to Thomas. It might be thought odd that in the Engadin and in Switzerland there

is a place-name spelt exactly the same, Selva and Selvaggia, which a continental student of these names explains as connected with Silver—with whatever origin—as many do in England.[1] So there is Selvretta, which is actually a treeless Alpine heath, and the Silbern Alps, originally Silbrin and Silbrinon. As mere isolated (and not providing an exhaustive list) instances we find Silver-dale in Lancashire, Silver Stone or Silverston (just mentioned) in Northamptonshire, Silverton in Devon, Selvington in Salop (compare Selvinch in Somerset), and many more. Silverton in Devon is explained after the method that used to be deemed quite satisfactory, such explanations too easily serving to slake an innocent curiosity. This *Silverton* in Devon is in D.B. Sulfreton, and is by Polwhele resolved into three components, Sel-fare-ton, "the great wood town." Sel is taken to mean a wood, and fare is vaur, signifying great in many Welsh place-names. But clearly, whatever the underlying meaning, Sulfre is one word. An alternative explanation is afforded by this author. Silverton means very simply the "rich town." This is comforting in the mere reflection. This is of a piece with his explanation of *Kilmingon* as Kil-maen-ton, "the town of the stonybridge place," where surely it is the personal name Ceolmund; as *Galmington* is Galmund-ton and *Bondington* is Bondan-ton (the name Bonda). A local name in the county is *Selvinch*, also spelt Silving and Sylvinch and Silvayne.[2] Gerard places Silvayne or Silveyne in the parish of Whitelackington, which gave its name to the family so called. Silvinch is thus a corrupt form. Silvayne finds its explanation in the name Selewan, the name of a bondsman or slave in the *Bruton Chartulary*, and the name Selewine, Sela, is an extant name, and as a root word of "sallow" perhaps means swarthy or dark. But Selvington above points to a personal name. Clearly there is the name Selva involved. And this, indeed, looks like a corruption of Selwick (as Selwig). The old name Selewine still survives as Selwyn, with the same original syllable sel.

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[1] Täuber: *Swiss Place-names.* [2] Gerard: *Particular Delineation of Somerset*, pp. 135, 140, S.R.S., vol. xv.

This name Silver Street occurs everywhere. In the parish of Westbury there are two,[1] in Littledean, the next parish, another; in the next to that (Michael-dean), another; in the parish on the opposite side of the river (Arlingham), another. Other places in Gloucestershire with Silver Streets are Ciren-cester, Coaley, Dursley, Stroud, Tetbury, and Thornbury, and there is a Silver Hill in Bromsberrow. Farther afield there is a Silver Street in Bruges, in Belgium; and we should not be surprised if there was one in the Somerset Brugia, now known as Bridgwater. There is another, Silverstone Farm, in Micheldean. This, Mr. Wilkinson most ingeniously explains, from local circumstances, as doubtless is appropriate in some cases. There was an old stone which served as a boundary mark for the Forest of Dean which is mentioned in a forestal perambulation in 1281-2 as *Album lapidem*. This reminds us of the White stone of Somerset place-names, similarly derived from an existent monolith. Hard by this is a cutting in the rock. The exposed rock has a curious shining white glint, due to the presence of mica, or some-thing of this nature. This may account for Silver-stone, which is not then Silver's-ton or Silva-ton, the wood town, or the above-mentioned personal name Selva, the modern names being Self, Selway, Selvey, Salway, Sale. Silver's-ton might, however, easily be Selva's-ton, from the ancient Saxon name. Of the Somerset "Silvers" we do not suppose that we have a complete list, but it would be extremely interesting to achieve one, and examine them and compare. There are, however, Silver Streets in Chew Magna with a brook and a bridge; in Barton St. Davids, near to an old Roman road, adjoining which ancient road it is said these Silver Streets are usually found; and one in Midsomer Norton and one in Hol-combe. We know there is one in Bristol. With regard to the one in Holcombe, we observe that the Rev. J. D. C. Wickham, in his recently published interesting book, *Records by Spade and Terrier*, affords the most obviously simple interpretation, which is indeed that usually given of *Monksilver*. He is satisfied with the explanation that *Silver*

is the Saxon corruption of the Latin Silva, a wood, and Silver Street should be Silva Strata, or the "road to the wood," and in Selwood Forest the word sel is for him an abbreviation of Selva. These roads, he says, led to some sacred grove. We might suggest that the Suleviae were the pet goddesses of the Roman soldiers and the natural protectors of peasants. In the West the legionary soldiers were much attached to the *Matres* or *Suleviae*. Hence he might say the "Suleviae Strata." He quotes the late Mr. Ellworthy, who explains *Little Silver* in Wellington as *ad silvam*, and "one of the ancient roads of our town leads to Silver Street and to St. Philip's Well." And both in Taunton and Wellington, Silver Street lead south, where there was most woodland.

The method of argument is thus applied by Mr. Llewellyn, of Sandford Vicarage, Devon, leading to a quite different and apparently equally valid conclusion. Sometimes the evidently substantive Silver is a hamlet, at others it is a farm or a cottage, or two cottages, but always a dwelling. In the parish of Northam (Devon) stands a farm-house called *Silford*. It stands close by a ford or a place where a road passes through a stream. All the Silvers, or Sulvers, he knows are close by ancient fording-places, or on the road to them. Perhaps a nameless modern bridge has eradicated the memory of the ford, except Silverbridge, near Yealampton (where the ford has given the name to the bridge). Mr. Llewellyn believes that the original form of the word is *Sulhford,* a place-name which occurs six or eight times in the boundaries of ancient charters in Kemble's *Codex Diplomaticus*. It also occurs in a copy of a Crediton grant of land (739). The name is non-existent now. But in either direction there occurs a group of Silvers : Little Silver, Silver Street, and Silverton. This spot is a land of Silvers, " all on or near or leading to brooks and fords." We note that, in Chew Magna, Silver Street passes over the River Chew, where there is now a bridge, and the same thing is true of other Silver Streets in Somerset, as well (of yore, we are told) of the Silver Street in Bristol.[1] It seems a safe

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[1] Note also under the name Twerton (in Devon) the menton of "Little Silver Bridge." If "Silver" is Suhl-ford, the addition of "bridge" is a natural addition when the origin of the name has been forgotten.

conclusion that the word is connected with a ford. This ingenious gentleman accordingly derives Silver from sulh, meaning a plough. Zulow is a Danish word meaning a plough, and twenty years ago, it is interesting to note, at Long Ashton, zulow was a word used for a plough. "It is a plough, and nothing else," he confidently says; and so Sulhford, alias Silford, corrupted to Silver and Silvur, is a plough-ford; or, as he interprets, in a way not satisfying, "a narrow ford." We suggest that sulh in this case is more likely connected with sulh, dirty puddle, wallow slough, and the Saxon sul, meaning mud, and thus the ancient Saxon name would be descriptive of a shallow ford. Sul and swale mean flt-places, watery ground. Suls is a brook in a Swiss place-name.

If these Silvers were invariably connected with fords, this inductive reasoning would be conclusive and unimpeachable. But this does not appear to be so. Of the two Westbury Silver Streets, one leads to a look-out or elevated spot, and so the name may be Celtic syllu, to gaze; sylu, a sight. It appears, however, that Celtic scholars will not allow that "man," meaning a place, may be commuted into vau or fau or fa, and thus provide us with the form syllfa, a look-out place, an espying or watching place. One Silver Street in Westbury leads directly to a high cliff overhanging the river (and not a ford) called Garden Cliff, where watch and ward may have been kept. From this point there is a very extensive view on all sides, at which the ancient watchmen of Westbury, mentioned in 1653, may have kept their watch. The other Silver Street debouches on a wide open prospect. Silverstone Farm, above mentioned, is near the edge of a sharp declivity, from which there is a notable view for a long way of a wooded valley. In Morgan's book on *Welsh Place-names*, Llanfihangel Diu Sylwy (Anglesea) is derived from diu, hill; syllu, to gaze. Aisyllfa is Welsh for an observatory. Other place-names with this element thus interpreted and answering the description are Diusol (St. Michael's Mount), Solihull (Warwickshire), Selsdon (Surrey), 550 feet high at the cross-roads. Solva in Pembrokeshire is a lofty spot overlooking a creek seawards.

Going further afield and on to the continent we find that in Tyrolese place-names quoted by Täuber as connected with Silver in a specialised sense are Salfeur, Salfhof, Selfenhof. Selfen is very much like the Domesday spelling of Silver in Muneksilver, as above given. Very much resembling this there is a charter connected with Woodspring Priory: " Maud Offre's daughter Alice and Robert de Offre gave to the Priory four acres in *Sulesworth*, and one acre in *Sulfbroadacre*, three acres in La Heye and half an acre in Estredolmore, and half an acre in Westredolomore." The Silbretta Alps, near Klosten, the Silbren Alps in Klovtar, Silbertal (or valley), near Arlberg, Silberhast and Silberstock in Switzerland, are none of them suggestive of woods or fords. There are numerous names in Sul parallel to those quoted for our own land. Sulzgraben, Sulzfluh, and the like, are frequent.

There is a Silverley in Cambridgeshire, and that in Domesday Book is spelt Severlai.[1] Skeat is content with deriving this from the Anglo-Saxon seolfor, meaning silver, as the later spellings suggest that Severlai is the usual Norman softening of the word seolfre. He says " the epithet is a strange one," but not infrequent. He suggests no explanation. Täuber does. Silver (silber in German) is in old high German, silabar; Gothic, silubi. The meaning is bright, clear, and the root of all the words quoted, sul and sal in various names above given is that of " meadow land." It is the brightness of the meadow land, the Alps, or the stone that has fixed these epithets. Silva itself is a word that does not, according to this authority, mean wood, but originally meadow. One thing seems clear, and that is this explanation appears to suit all the cases, both where there is a ford and where the name is affixed to a treeless heath or to meadow land on snow-clapt mountains. It must not be forgotten that in each separate case investigation is needed into original spellings where accessible. We are indebted to Mr. Wilkinson for the following most interesting and instructive instance. Silverdale near Carnforth (Lancashire) was Siues-

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[1]Skeat : *Cambridge Antiquarian Society*, No. xxxiv.

deleye (the vowel "u" pronounced as "v") in 1241. Now, this is obviously the personal name Siward, which is in full Sigward. This name, we have seen, occurs in Compton Dando. Sigweard was the name of an Earl of Northumberland as Sivar. Sigweard becomes Siward. The Normans dropped the "d" after certain consonants, "l" and "d," and you get Siwar. This is supposed to represent Silver. It must mean something, of course, and what does Siwar mean? This appears to explain the curious name Zeveres formerly found in Compton Dando. And, no doubt, personal names like Solvar, Selve, have also given rise to assimilations.

With such a multiplicity of details, and with so many sources of information to explore, the author can scarcely suppose that he has avoided errors, slips, mistakes, nor does he suppose that the final word has been said. With the utmost care he recognises that he has missed out some points unwittingly, of which he could give instances. Many books contain mere wild guesses, especially the guide books and county histories of the 18th century. The popular explanations are often amusing. "Why is this called Silver-dale?" and the answer is, " Once upon a time they made a new road here, and it cost a pot of money." In South Petherton the explanation of the name Silver Lane is that silver hidden during the Commonwealth was discovered here. And so— perhaps it was. Now, we do at least look somewhat to the history, to the spellings, and not only so, we try to follow etymological laws, and to remember that it is not simply the spelling but the pronunciation that matters.

CHAPTER XXXIV.

Miscellaneous Names.

As there may still be local names which are reminiscent of obsolete manorial names, and are doubtless difficult and puzzling, it may be worth while to notice some of these as found in the Domesday lists. There is an obsolete manorial name *Aili*, in time of Richard II., also written Ailgi, showing conclusively that we are here dealing with an abbreviated name. In the time of Richard II. it is Aylly in the hundred of Carhampton, and in that of Cante-tone (Cannington) as *Aley* in Over Stowey, with still a third in Stogumber. It is a modified form of Ealdgyth, the Saxon personal lady's name. This is shortened to Aldgid, then Ailgi and Aylly. This was the name of one of the virgins to whom Aldhelm dedicated his treatise *de Virginibus*. It appears to have Danish connections mostly, and was formed by a Norman dropping of all the hard double consonants.

Another curious name already mentioned is that of *Avill*, in Dunster. "The Avill flowing down the valley of the same name." We note that the spelling of the manorial name is Avena, Avene, and William de Avene occurs in 1332.[1] In the Bath Charter, as part of the possessions, it is *Avellhamme*. Avene is a spelling of the river Afon in documents, and *ill* is possibly Isle or Ile, the river name. Avill is thus shortened from Afon Ile, "the river Isle," and Avellhamme of the Bath Charter, the low-lying meadow land near the river. The D.B. spelling was Avena. Avill is the name of a stream called the Laun at Dunster. This is noteworthy. The personal female name as a district name, and giving its name to the stream perhaps, which combines all these elements, is that of Avelina, *i.e.*, Evelyn. The name Aveling is extant according to Förstenmann. Avo is an ancestor obviously connected with *Avus*. Avelina may be shortened

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[1] *Lincoln's Inn Chartulary of Bath Priory*, S.R.S., vol. xii., p. 103.

to Avena or Avill, and the end is the Laun. Anyhow, this is a plausible explanation of Avill and Avena as names of the same spot.

Evestia belonged to St. Peter's of Bath Abbey. Is there any local name resembling it? It is found in the Bath Chartulary spelt Evesty and Evescia,[1] but also illuminatively as Geofanstiga. In Kemble's *Codex Diplomaticus*, Evestia and Ascwic (Aescwig), Ashwick, are joined in a charter pronounced spurious. It is an obsolete name of an estate, which in 1086 belonged to the Abbot of Bath, and is noted in the survey, between Corston and Ashwick. The Bath Priory charter seems to place this spot on the river, near Camelar-ton, that is, Camerton. Geofanstiga becomes Evestia by the " g " being a half-vowel sound both at the beginning and end of a word. Geofan is clearly the form of the modern personal name Jevons. Stiga seems to mean a steep footpath. Geofan, however, is evidently Gebwine and Gefwine. This shows at least how old some names are in the county, for Gebwine is the well-known name Gibbons, and Gibbons and Jevons have developed out of the same Saxon name, Geb, Gif, give. But who would immediately recognise Evestia as Gibbons? Until we find the key and trace the steps it seems incredible.

Another name, Gibb or Gibbs, with the inevitable meanless plural form, is *Chibbet*, which is possibly in Exford. This is from the Domesday name Cibeweard, also Gibheard, which is the modern name Gibberd.

Eppsa is perhaps *Episbury* in Wick St. Lawrence, and it is the personal name Eps. *Ebbs Hill* is a local name, A.S., Ebba, as also in Ebden, and Eppsa; and *Darshill*, a hamlet in Shepton Mallet, is Deorweald become Deoral, and accreting the sibilant as a possessive form, Deorsal, and then becomes Darsell. *Maneurda*, an obsolete name in Milverton, is Manweard, with the two elements man for mægen, strength, and weard. *Imela* in St. Decumans looks mysterious enough, but it is a softened and abbreviated form of Imhild.

Lanshore, in West Quantoxhead, and *Lancherley* are both

interesting local names, recalling the time when the greatest part of the cultivation of the land was by common fields. Landshore in Devon is the headland of a field. It is Laenscire-lia or landshores, meaning separations. The Laen means the part let out for tillage. Another reminiscence is to be found in the place-names more than once noted ending in linch. The following is the explanation of the linches given in Seebohm's *Village Community*. Under the ancient open system of agriculture, when the common field lay on the hillside, it was usual to divide it into strips, rarely up and down the slope. Each strip was separated from its neighbour by the usual balk of agriculture land. The observant eye in the country may see relics even now of this system. Every tenant ploughed his strip so as to throw the sod down hill, the plough returning one way idle. If the whole had been ploughed as one field the soil would gradually have travelled from the top to the bottom, but as every tenant was stopped at the balk or landshore, it followed that in course of time the field became divided into a series of terraces rising one above another. These terraces are the lynches or linches found in the place-names as *e.g.*, *Sticklinch*, in West Pennard, and *Linch*, in Selworthy. Stick is probably as stiga in Geofanstiga, steep.

Freshford, near Frome, is a doubtful name to which a clue is afforded by the spelling found in *Kirby's Quest* of Furs-ford. It is the personal name, in that case, of Fursa, found in Fursman, a curious name extant in Bristol. There are two manors, Firford and Fescheford, in D.B., as given by Eyton. But this latter is identified by Mr. Whale with *Vexford*, in Stogumber, and the additional manor Firford as the Freshford near Bath. This seems easy enough, but the later spelling gives a clearer explanation, Furs-ford, or the Fersford of *Kirby's Quest*,[1] or Furs-fird has become Fres-ford. and then, of course, this can only (it is supposed) be Freshford, as an intelligible name. The 16th century spelling Frecke-ford is curious. Frecke is an Anglo-Saxon personal name, as in Frecken-ham, in Suffolk, but here it is a com-

[1]S.R.S., vol. iii.

plete departure from the aboriginal spellings, and seems either to be a mistake or there is some confusion.

Berkeley, near Frome, is D.B. Berchelei, which is the Domesday name of the estate. The owner of Tadwick in Swainswick was Radulf or Ralph, brother of Roger de Bercleia, *Francus Tegnus* as he is called. But the name Berkeley is clearly Saxon, the A.S. Berce, a birch, and so meaning the berch-lea or meadow.

Hucking Acre is an odd name in Butleigh of more than local interest inasmuch as Leo in *Anglo-Saxon Names of Places* does not derive from Hacke, a hill or hoch-shaped piece of land, but from Hoc or Hocca, proper names of men. Kemble, too, states that such names are derived from Hnaef, the Hocking.

Chesterblade is a hamlet two and a half miles from Evercreech. In the Lay Subsidies of Edward I., 1272, it is Chester Blade. This may be a form of Chestrebald. Bald, Beald, is an extant personal name, the camp of Beald, by an interchange of consonants. There is also *Chesterlake* in the Register of the Abbey of Athelney, "Asklake to the old lake, to Chester Lake, to Gorlake." There is a Chestermead in Soc Denis, that is, the Castra, or camp mead. Chester is "generally formed with a Celtic prefix," and, of course, is indicative of a Roman colony. But here we have an affix. If there are no pretensions to camps in each case, Castra, then Chester, is an assimilation perhaps from Chesward, that is Chad's dwr, or water. Blade might be Bled or Blaed, a personal name. It is compounded in Blaed-beorht, Blaedhild, and the like. Blaedanhlew is the original spelling of Bledlow. But Chesterlake is said to owe the first component to its proximity to the camp on Small Down. There is a camp defended on the east side by two ditches. The remains of implements and pottery found are preserved in the Taunton Museum. *Bled-low*, as a local name, points to the ownership name, as in Blead-don and other names.

Prankets, in Old Cleeve, *alias* Prankerd.—This name is said to be a curious corruption of Pancras, the saint of that name, and so another instance of interchange of consonants. In Devon there is a Pancrasweek, that is, St. Pancras wick or

village. The name *Pixton*, in Dulverton, is like some other metamorphoses, a curiosity of change. The Domesday spelling is Potesdona. The explanation seems to be that this originates in the personal name Peoht, also pronounced Peoct. Pixton as a 15th century survival of this pronunciation is decidedly worthy of note. This certainly explains how Potesdun could possibly be called Pix-ton from Peocts-dun. Potts is found in Potsgrave, Pothington, and the like place-names. There is a *Putsham* in the parish of Kilve, said to be a Celtic camp.

Dolting and *Dulcote*.—Dolting in D.B. is Doltin. The place is ancient and interesting on account of its connection with St. Aldhelm, to whom the church is dedicated. Doltin is in form very closely allied to other ancient names as an Alpine slope called Dolden, and the name in Dolden-horn. Now, these are derived from an old high German form, Doldo, meaning a dome, dul, or dhel, and descriptive of configuration, and to this Dulcote Hill corresponds. Ton is not ting, a council, but din, or den, as Dolden. This, too, explains *Dultingcote*, which is earlier spelt Doulte-cot, that is, Doulden-cote. *Tarnock*, a tything near Kingsway in Badgeworth, is another instance of a name with a primitive root at its base. The Domesday spelling is Ternoc, later Tornok, Tournock, Tornok, Turnok. The form Tarren Gower occurs in Pembrokeshire in which, in Welsh, Tarren means a tump or batch. But this is only another instance of names such as Tornova, in Bohemia, Turnan, in Austria, Terne, in Italy, all traceable to a primitive root, tar and tarn, meaning wood. The ock is possibly og, "full of" or woody. We have met with the personal name Turnock, but its derivation, unless from a place, we do not know. *Tolland* could be most easily grasped as meaning the "land subject to toll," but it is Talam in D.B., and in the Exeter D.B. Talanda and Talam. In 1263 and 1300 the name appears as Thela, Tela, and Tyla, as a form of a personal name. It is, we think, the name Towle shortened from Touhild, already mentioned, that is, Towle-land or Towle-ham.

"Where does this road lead to?" said the motorist to

the stooping labourer, and got the startling reply : " That's the way to 'ell, sir." So it was—to *Healh*. " Have you seen my descent into hell?" said the artist. " No, but I should like to." This you may do in several places, as at *Helford*, which was once a shallow estuary from Eyl or Heyl with this meaning. Some of these " hells " are from the personal name El, Ayl, Hel, or Ella. Heli or halan means salt. Or it is a hull or hollow. Healh is a frequent name of lands, and is usually the personal name Ealh and Healh, as in South Petherton and Curry Rivell, and *Hele*, in White Stanton.

In these days of strikes a paterfamilias would like to go where coal is cheap. He had better visit *Colefree* land, in Kingston Seymour. This, like *Coleford*, in Stogumber, is, however, only Ceolfrith or Ceolfrid, a whilom possessor, as *Coley*, near Litton, is Ceola. *Cold Harbours* are everywhere. The name is like Silver Street, a never-ending subject of speculation. Our numerous Cold Harbours are mostly in sheltered situations, and so Leo thinks the name was given ironically. The Latin derivations, *Collis arbour* and the like, are simply stupid. There is a Cold Harbour in Somerset on the road to Thorncombe. A Saddle Street joins the fosseway at St. Reigne's Hill. Harbour is undoubtedly from Herberge, a shelter, and the epithet is probably just what it says. There are Kalte-Herbergs in Germany.

The meaning of the termination "hanger" as a hanging word is well known. One of the best-known place-names which contain the word is *Binegar*. Its original spelling as Beananhanger is formed, as already noted, of the personal name Benna, others also are found so compounded. In the charter of Barlynch Priory are Swyn-hangre, that is, Swegen's or Sweyen's hanger, Fuges-hangre, Rades-hangre, Chobes-hanger. Rades-hangre is probably Hrod's hanger. Fug is a name in the eighth century. There are others too numerous to enumerate and some so local as to escape attention. Chobshanger is the name Coppa or Cop. *Clay-hanger* or Cley-hanger (1232) is probably descriptive of the sloping clay. *Wyche-hanger* is the personal name Wich, Wiching.

Much also might be written of great interest on the ancient roads and ways, the streets and weias and geats, as, for instance, the very ancient name of *Lufelsgeat*, which opens up the history of the name Lovell, as our observation has inclined us to think, and shows that the story of its being derived from Lupelius, on account of the savage temper of the dog and wolflike lord of Castle Cary, is doubtful. Lupus and Lupellus were doubtless nicknames latinised from their likeness to the good old Saxon name Leofel. Leof means Sir, and Leofel, Liufel, are abbreviations of Leofhild. This name is in French Luval, with the same origin. So much for the story repeated with pious persistency. The Lord of Castle Cary, the baron of 1138, was Ralph Lovel, and the father of this Ralph has his name spelt Luval. The ancient forms are preserved in a charter of Glastonbury Abbey, where we meet with Lovelegeth, that is, Lovelgeat, in which geat is a form of gaud or gath, or, maybe, geat, a roadway, which is the more probable. If we meet with a local name, as we do, *Lovehill*, and seek an amatory explanation, it is, we fear, only this personal name. In the *Pedes Finium* is *Lovelles-stoc-land*.[1]

The names of roads, ways and byeways scattered through charters, and used as boundary marks, are very numerous. It is impossible to examine a complete list of them in a chapter. Some of the principal names have been noted. The "streets" were rightly taken to mean the ancient Roman roads. There is *Street* near Merriott, Stony Stretton in Evercreech, *Stratton on the Fosse* (Stratton St. Vigor in 1308),[2] Street in Winsham, spelt Estrat or Strete, and then Estrat. The initial phonetic vowel has induced the spelling East-Street. *Over Stratton* (D.B. Stratona) in South Petherton, called Stratton Minorem in 1315, Street (stret, strete) by Glastonbury. Street was in 680 called *Lantlocal*. There are Broadways equally indicative of highways, Broadway on the Foss, Brodeway with Apse, curiously called Les Apses, and then emerging as Rapps. At Merriott a part of the road leading to Lopen and South Petherton is called the Broadway. *Westowe* in Lydeard St.

Lawrence is, according to Mr. Whale, Wei or Way-stowe, the Stowe on the way. *Ringoldt's Weia* is mentioned in Domesday as the name of a hundred. Ringholdt is, probably, Hringwald as a personal name. It is modern name Reynolds, with the " s " superadded. It is, in fact, from the possible light thrown upon better known names, that these multitudinous local names in charters may be worth collecting and examining. The name *Lancher-weye* occurs near Muchelney, that is the land-scir way, or landshire way, with the usual meaning of scir as separation. The following " dics," dikes or raised ways, occur in Somerset among many others—Beorhtulfes-gemaere dic, Plegidic,[1] near Locking (or Locanton) and the Avon river, Scora dyke, near Pitminster, Wealacan dyke, near Taunton, by Offa's dyke or the old dyke. Beohrtwulf is a man's name. Plegidic is the name Plegwine. Scorra occurs in Scorranstan, and this is a man's name with its modern representative, Scurrah. A table of the Anglo-Saxon roads and dykes would give many other interesting personal and local names. Near Plegidic is Baelles Meg. Bradanweg, Deopanweg, Dicweg, Stanweg, Hreo-dic (or rough dike) occur in a Bath charter with many others to which personal names are prefixed.

Stert means a tail, steort, and is found as the name of a promontory, and occurs as the commencement or end of a road. Stert was a free-manor in Babcary curiously spelt " Starle," probably by a copyist's error. Stert Point is a promontory not far from boatstall Point.[2] Gelade means a way or road, hence in 1296 we find La Lode and *juxta Mertok.* It is La Lode in 1233, and is variously spelt Lede and Lodeynche in 16th century. This is now called Long Load. The names " Long " Load and North Lode are found in the days of Elizabeth. Lode is a shortening of the personal name Lodar, Loder, Lodere, Lodhere, or the name Leod, Luid, Lode and Lyde simply, or as Lodeynche perhaps indicates Leodine as shortened from Leodwine. In Witham Priory boundaries " Frogmere to Clude-weye " (Henry

[1] Birch's *Cartularium Saxonicum*, ii., No. 814. [2] Gerard : *Particular Description of Somerset*, p. 36.

1st) the name Clude throws light on Clude-ton or Clutton and Temple Cloud.

Of places with the commencing word " Up," Updown in Midsomer Norton seems contradictory. Upcot in Ninehead, and perhaps Uphill, spelt Uphull, Uphulle, Opopulle, Upton, explain themselves. Upmudford, " which name it very well brookes, being exceedingly dirty and miry."[1] In the time of Richard I. or Henry II. " Mudford had but one lord ; shortly after it acknowledged three, which accordingly were known by ye names of Mudford Terry (A.D. 1316), Westmudford, and Up-Mudford."[2] Uppington is in Withypool, and Up-weare in Weare.

Ditton Street, between Ilminster and West Dawlish, is Dike-ton Street, meaning the street by the dike, or raised way. The Roman road from Glastonbury to West Pennard passes between two hamlets, East Street and Woodland street. On the Glastonbury side of these hamlets there is a raised way called Ponter's Ball, which latter word is thought to be a corruption of *Vallum*. Plaice Street runs towards North Camp, near Taunton. Perhaps this is connected with the name " Plecy," as in Newton Plecy. Broom-street is near Culbone, spelt Brum-stert. This is Brun street or steort.

Slow occurs very frequently as a local name. John Atte Slew, of Slow Comb, in West Cammell—and the name Slo-worth occurs here—and la Slo, Sloo, Slou and Slow Comb in North Curry. There is a " slough farm " in Bishop Sutton, and a Slowly in Luxborough. Leo[3] derives Slastede from the sloe, the fruit of the black-thorn. It may, however, be slough, a muddy pool or mire ; as the mid-English of this is " slough " ; and of the form " slo," this is the more likely derivation. Slowe, near Stoke St. Gregory, is surely Slawe.

Newton Plecy was a manor in North Petherton, and took its additional name from Hugh de Placetis, time of Henry III. The spellings in the 13th century.[4] Richard de Placetis or Plecy died in 1292. Previously to this it bore the

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[1]Gerard : *Particular Description of Somerset*, pp. 178 and 179. [2]*Ibid.* [3]See *Anglo-Saxon Names of Places*, p. 19 (note). [4]*Calendar of Manuscripts of the Dean and Chapter of Wells.*

name Newton "Forrester." Richard I. made William de Wrotham forester of Exmoor, and also gave him the Barony of Ambreville,[1] in the hundred of North Petherton. This name is the same as Aubervile and Adburvile. At the time of Domesday Robert de Aubervile held a small estate at Wearne, on the north of Langport. But according to Eyton, D'Auberville was a man of many small estates, somewhat unsettled, as in *Langford Budville*. Aubervile is near Caen.

The place-names Yard, in West Hatch, and near Combe Florey, in Taunton; Yard-ley in Wookey, and Yard-wall in Mark, are probably all derived from the name of a man "Geard." There are four Yardleys. The name is spelt Yerd and Yurd. It is, of course, quite as likely that the derivation is from "geard," an enclosure or court, or even a fold. Yardley would then be the same as Orchard Leigh in meaning. A name in Charleton called Bugges-ache (A.D. 1232), "two virgates and a half," is explained by the name of an Abbess Buggu, mentioned by Dugdale. This Abbess Bugu or Bucga gave four hides at Ore to Glastonbury. *Stibbear* is a local name right on the boundary of the parish of Ilminster. In a Saxon charter it is Stibbe, and as there is a local name Stybbansnaed, *i.e.*, that is, Stibba's allotment or apportionment, this is a Saxon personal name become Stibbear. A curious local name is *Stickleball Hill*. This is a threefold agglomeration : Stickle means steep, ball means a knoll or top, and then hill is added; and there is a Stikelpath-mere. But all the hill-names require a separate examination, and to obtain a list is not easy. In Winsford field names are Great Broomball and N. and S. Horseball.[2]

The names *La Seo* and *Jordan* occur in Ilminster. Seo is also spelt Sea, and Jordan, Jurdan. La Seo is merely a dilapidated farm near Dimpole on the south side of Ilminster. Sea and See and Sae are likely forms of Sige. *Seaborough* is the name Seabar, for Seabiorn or Sigbiorn, rather than sea, a lake; and Jordan is the same as the French Jourdain and probably originally a name of religious character. At least this is the only origin given, but it may be a disguise,

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though not very likely. *Smynge* is in Milverton, and Sminhay is a local name, both indicative of a name Smeyn. Near Frome is a hill called Mortuary Hill. This has been supposed to be a mortuary, that is a burial place. Impossible if the name is ancient. Like Murder Combe in Whatley, it represents the very old name Muatheri, the origin of the personal names Modar, Mutrie, and Murtrie.

Rapps, a hamlet between Ilton and Broadway, is remarkable. It is written La Apse and Les Apses in the reign of Edward I. The owner was Ralph, and these three words, Ralph La Apse, appear to have coalesced into one word. The name Rapps is extant, apparently originating in the place-name. Whether Apses is not itself a corruption of Earps is a question. In Winsford field-names is Long and Little Rap. A rap of ground is a Somerset expression, and hrep is a measurement, hrep or rope. Sussex is the only county divided into " rapes." Districts of Iceland are called hreppar. The name Rapp or Rapps may thus be a Scandinavian reminiscence, whether it is Ralphs (Rapps) or from the measure.

La Folde is usually explained as meaning a deer enclosure, but perhaps it is shortened from the name Filogud.

Pennard (East and West) was called Pengeard Minister, or was so frequently written according to Collinson, and also Pennar. " The Church itself holds Pennar Minster." This is the name Penheard, Penhearding, or Penearding of the 10th century and earlier, as "Six manentes or homesteads " were given at Pennard Minster to abbot Hemgisel of Glastonbury (681).

Atherstone in the parish of White Lackington is Addreston, Alardstone (1225), Athalardstone (26 Henry III.), and Atherestone (47 Henry III.). This is the name Ethelweard, a 10th century name.

Wike Perham, now Wick, in the parish of Curry Rivel. The Perham family were owners of Wyke in 1234. At Wyke, John held four carucates of land. A " Bull " for the foundation of a Chapel was granted in 1254 in the pontificate of Alexander IV. on the plea of bad roads.[1] Perham is conjecturally and

[1] Bishop Salopia's Register.

with some probability thought to be an abbreviation of the place-name Pedredeham, also Petherham, like Petherton.

Toomer, an ancient manor in the parish of Henstridge, was held by Nicholas de Dummere, who, in the time of Edward III., gave lands in Saltmere to the Abbot of Athelney. To him succeeded John de Dommer Lord of Chilthorne Domer, who was living 20 Edward I. Toomer is Domhere, a personal name.

ADDENDA.

Trent is a river name. Bosworth, in his *Anglo-Saxon Dictionary*, says the river-name Drouent is from the winding course of the stream. More likely is the derivation from *y dwer went* as a Celtic origin. In Derbyshire is the Derwent. In Kent the name Dartford, the ford of the Dwr-gwent or Darent. There is also a Derwent in Yorkshire. Trent is an abbreviation of this longer word. Gwent means a fair and open region. There is the name Trient in S. Tyrol, supposed to be abbreviated from the Latin Tridentum, and Taranto (Tarentum) in Lower Italy. Trient is connected by Isaac Taylor with the Cymric tre, a village. There is an Alpine village name Torrent, near Lenk, the "forest-stream." The river origin is the most likely.

Vobster is a hamlet of Mells. In the *Somerset Fines*, 1233, we read of "the water of Melnecumbe above "Fobbestor," and the "enclosure which Ralph Fobbestor formerly held." Vobster is thus a form of Fobbe's-Tor, and Fobbe is the name Fobba. This can scarcely be a form of Forrester, as stated. Fob is an old low German word, meaning a pocket, whatever may be the significance of the personal name Fobb. Tor is the hill. Fobban-Wyl is a local name.

Wraxall is spelt in Domesday Book, Werocasala. This is a Norman spelling with the helping vowels inserted, and the form to be dealt with is Wrocs-al. Wero-cas-al has been interpreted, as Celtic, to mean "the hall of bitter strife." Examination of persistent spellings clears this doubt, and we see that it is Wroc's hall or hill, in which

Wrac is a personal name. The name occurs elsewhere in the form of Wroc. There is Wroxhall in the parish of Marston Montague in Bedfordshire.

Misterton is spelt Minster-ton, and doubtless this is the true spelling. This is in the reign of Edward I. There is a Misterton in Nottinghamshire, which Edmunds explains as from maeste, mast, that is the " swine-feeding town." It may have been the residence of a minister-thegn.

ERRATA.

Page 81, line 3 from bottom, for " Estarerewicca " read " Estalrwick."
Page 85, line 4 from bottom, for " bolt " read " holt."
Page 96, line 14 from bottom, for " Pafuhild " read " Pfanhild."

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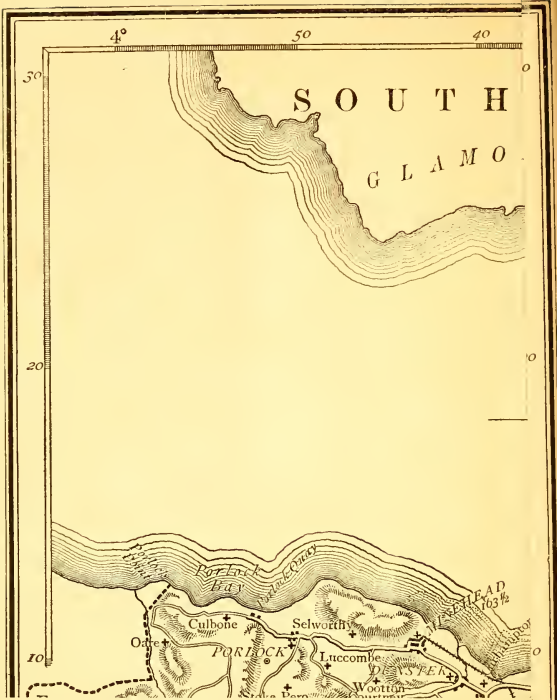Swann, Edward J., Esq., Leigh Woods, Bristol.

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